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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., October 9, 1930

NEW SERIES  
VOLUME XXXII. No. 41

## DEVOTIONAL

How natural it was for Jesus to pray. How easy prayer came to his lips. How simple was his manner of approach to the Father. He passed from conversation to prayer apparently unconscious of any break or transition. "These things spake Jesus, and lifting up his eyes to heaven, he said, Father." There is no change in bodily attitude. He did not say, "Let us pray." He simply lifted up his eyes to heaven. He did not even close his eyes. He did not have any introduction or other formality. He simply said, "Father the hour is come, etc." It was as if he had all the time had an understanding with the Father, and now speaks with him in the presence of the disciples. And this is the way he taught us to pray. "When ye pray say, Father." He made it possible for us to pray just as he prayed. It is just talking with our Father. There need be no stilted phrases. It is all so simple and natural. It ought to be easy to speak to him in the midst of busy hours or in our social contacts. He lifted his eyes to heaven and said, Father.

—BR—

Missionary J. G. Chastain, will supply at Greenwood next Sunday for Dr. Caswell, who is preaching in a meeting this week with pastor Crudup at Belzoni.

In ten years the deaths from tuberculosis have been reduced fifty per cent; from meningitis 66 per cent; Brights disease 20 per cent; from pneumonia 33 per cent; from typhoid 46 per cent; from bronchitis 30 per cent. An average of 200,000 lives a year saved. Prohibition is not such a bad thing after all.

Sunday, October 19th, has been designated as Home Coming Day by West Laurel Baptist Church. All members and former members are asked to consider this a personal invitation to be present on that day. A program consisting of preaching, singing, fellowship etc. is being worked out and a great time is expected. Dinner will be served at the church. Write the pastor, Rev. W. E. Hellen, that you are coming.

Please announce thru the Record the meeting of The State Convention, urging the brethren to send in their names at once to Rev. J. M. Metts, or W. B. Hunter. The probability is that we will have a large attendance and reservations ought to be made as early as possible. Bro. Metts writes that arrangements are shaping up nicely and if we will cooperate with them by sending in our names at once, it will help them greatly. —L. G. Gates, President.

P. S.—The pastor desires the name of all the out of state speakers who will appear on the program.

J. V. Tinnin becomes pastor at Leesville, La.

Louisiana College began the new session with 325 enrolled, considerable increase over last year.

McMaster University, a Baptist school located for many years at Toronto, opened in their new buildings at Hamilton, Ont., on Oct. first.

The voters of Illinois seem to be between diabolos and two deep blue seas. The Democratic candidate for the senate is a pronounced wet. The regular Republican nominee is personally dry but politically on the fence. The independent Republican candidate is dry. What to do is puzzling some good folks.

Regional Conferences of the American Red Cross will be held in Tupelo Oct. 17, Indianola, Oct. 20, and at Hattiesburg Oct. 27. This is to consider needs in Mississippi. Among officials and speakers we note the names of Messrs. M. E. Leake, J. P. Kirkland, E. G. Hightower, T. S. Jackson and L. O. Crosby.

Rev. J. Lloyd DeCell is the new Moderator of the Christian Advocate of New Orleans. He has been prominent and efficient in the work of our Methodist brethren in Mississippi for many years. The Advocate circulates in the two states of Louisiana and Mississippi. May he be a mighty instrument for good in this new field.

The Foreign Mission Board reports the total contributions for the past five months to be \$191,368.25. This is a falling off of over \$39,000 from the receipts for the same period last year. Mississippi's contribution is a little ahead of the same period last year, being \$9,798.11 for the past five months. Our showing is a little better still if we consider no designations.

The editor had the pleasure of being with pastor A. C. Parker and his people at Petal-Harvey Church Sunday morning. It was by invitation of the pastor that we spoke on The Denominational Paper. We have never seen people listen better and the circulation began to grow. Brother Parker has seen over 200 people come into the church in less than two years. He is among people who have known him all his life and they are supporting him loyally. They are in love with him and he with them. It looks like he means to stay there as he has built him a home.

Just a word about long prayers. No layman objects to the length of real prayers. He does object to the length of so called prayers which are merely a recitation of facts already known by the Almighty. He does object to a prayer which is simply a form of sermonizing. I have frequently heard ministers make long prayers which could not have been addressed to God but were spoken for the benefit of the audience with God as a possible auditor. Real prayers addressed to a real God for real needs never seem long to laymen; the other kind always do.—A layman.

Send 4 subscriptions to Record and get \$1.50 pen.



Send 8 subscriptions and get \$3.00 pen.

Send 6 subscriptions and get \$2.50 pen.



## TRENDS IN THE GIVING OF SOUTHERN BAPTISTS

(By W. J. McGlothlin,  
President Southern Baptist Convention)

At my request, Dr. E. P. Alldredge, Statistical Secretary of the Sunday School Board, has recently made a study of the giving of Southern Baptists during the past five years, with results that are so startling and arresting as to deserve the most serious and earnest attention of all our people. I charged him to use the utmost care in his work and have no doubt that his figures can

be trusted. So important is the information gathered by him that I give it the most prayerful consideration. The study covers the years from 1925 to 1929, inclusive, and reveals many interesting and important facts. What I regard as the crux and heart of the matter is given in the table below. This table reveals four facts for each of the five years, viz: (1) The total gifts of Southern Baptists; (2) the amount and percentage of the whole spent on local churches; (3) the amount and percentage spent on State work; and (4) the amount and percentage given to Southern Baptist Convention objects. These are as follows:

(ODD CENTS ARE OMITTED)

Years	Total Gifts for All Pur- poses.	Gifts to All Local Church Objects	%	Gifts to State Con- vention Ob- jects	%	Gifts to S. B. C. Ob- jects	%
1925	\$39,027,009	\$30,771,574	78+	\$3,568,483	9+	\$4,686,951	12+
1926	40,106,852	31,884,315	79+	4,199,553	10+	4,022,984	10+
1927	40,038,259	32,133,481	80+	4,986,744	12+	2,918,034	7+
1928	39,927,910	32,525,121	81+	4,375,332	10+	3,027,456	7+
1929	39,337,148	31,695,818	80+	5,414,039	13+	2,227,290	5+

## Comments

1. The total gifts of Southern Baptists have remained remarkably stable, a fact which is very gratifying when the financial difficulties of the last five years are taken into account.

2. The local churches have been spending about four-fifths of their total gifts upon their own fields, and the percentage gradually increased until the last year.

3. Of the remainder, decidedly the major portion has been kept by the states and this percentage has been rapidly increasing.

4. There has been left for the Southern Baptist Convention with its Southwide and worldwide causes a very small remainder, which has been decreasing with amazing rapidity. Last year it amounted to only 5.66% of the whole; that is, only 5 2-3 cents out of every dollar given by Southern Baptists went to these great causes.

5. It is to be noted that these figures do not describe every church or every state in the Southern Baptist Convention. They do, however, tell us what Southern Baptists as a whole have been doing for the last five years. The average church has spent approximately 80 cents out of every dollar of its gifts on its own field, a plot of ground not more than five miles square, and the amount thus spent has been slowly increasing; it has directed the major portion of the remaining 20 cents to state work and this portion has been increasing rapidly; the remainder has been sent to the Southwide and world wide work of the Southern Baptist Convention, and this remainder has been decreasing alarmingly, amounting last year to only 5 2-3 cents in the dollar.

6. Who makes these divisions? The first great division between the local church and the general work is made by the individual church members and by the churches. Neither the state convention nor the Southern Baptist Convention has anything to do with this division, which is the most important of all. The second division, which is between state objects and Convention objects, is made mainly by the states and this is the next most important division made by Southern Baptists. The Southern Baptist Convention has little to do with this division. The Southern Baptist Convention divides up its own small remainder among the great objects committed to its care, but last year had less than 6 cents in the dollar to divide. With this small sum the Southern Baptist Convention is trying to support the foreign mission work, the home mission work, the seminaries, etc. And yet most of the grumbling over division of funds we hear among Southern Baptists is over the division of this small fragment of our gifts.

7. Considering the above, it is obvious to any thoughtful man that the Southern Baptist Convention will cease to be a working force in the

world if these same tendencies continue five years longer. We shall then have shrunk back upon our state and local work. In view of this inescapable conclusion, I appeal to my brethren all over the Southland, both as individual Christians and as churches and state conventions, to consider the situation. Is our general work to perish? Are we to lose our place in the glorious task of Christianizing the world? Are we as individuals, are we as churches, are we as states, dividing our gifts as the needs of the whole work demand? It is not for me to say, and I do not say. I only plead for prayerful consideration of these facts. Soon we shall be making next year's programs and allocations in our churches, associations, and state conventions. Are they to continue as they have been during the last five years?

### "WHAT DOTH IT PROFIT A MAN IF HE GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL?" Mark 8:36

(By Jacob Gartenhaus, Evangelist,  
Home Mission Board)

The truth of this Scripture was more deeply impressed upon my heart recently than ever before.

A Jewish merchant, owner of 120 prosperous stores, poured out his heart to me, practically admitting that wealth with all its purchasing power and the world with all its charms had left him with an empty soul.

"You seem to have something which I lack," he said to me, "and I would like to talk with you. Can you spare the time?"

The incident took place in New Orleans while attending the Southern Baptist Convention. Two Missouri ladies, also attending the Convention, approached me with the appealing story of this Jewish merchant whom they had discovered while shopping, and to them he had expressed a desire to see me.

Arriving at the place of business I found him exceedingly busy, but when I introduced myself he seemed delighted to meet me.

"As a young man," he began, "I left the faith of my forefathers and my one great ambition was to accumulate wealth. Good fortune attended me, but I woke up one day to realize that money cannot satisfy the human heart. I returned to the synagogue and with childlike faith began to attend regularly, only to be disillusioned. It no longer held any charms for me. The repetition of the parrot-like prayers about things which had no meaning to me, left me as I was before."

I tried to convince this man about the Christ who had brought peace to my heart and soul; a peace that passeth all understanding; a peace that the world can neither give nor take away. Thousands of our people can testify to this very experience.

My words made a great impression upon him. He requested a New Testament which is now in his hands.

Will you, dear reader, pray with me for the salvation of this Jewish merchant? There are thousands like him. "Zion spreadeth forth her hands and there is none to comfort her." Lam. 1:17.

### "LOOK UNTO ME"

(L. C. Riley)

The Lord said through Isaiah 45:32—"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

This old world needs to be saved. We need to be saved from sin—inherent and personal. We need to be saved from the inclination; from the power; from the penalty and guilt; and from the presence of sin. Sin is in the world. Sin came in by Adam and death by sin; therefore we are all by nature and choice sinners and as such under the condemnation of God, for God's wrath is upon sin.

Where shall we look for a Saviour? "Who shall deliver us from the body of death. No need to look to self for a Saviour. I have already sinned and come short. No need to look to my friends and neighbors for "I dwell in the midst of a people of unclean lips." No need to look to good intentions and reformation for "when I would do good evil is present." No need to look to rites and ceremonies of religion for there is no atoning blood there. No need to look to the baptismal waters for there is no blood there. No need to look to church membership for salvation for without the shedding of blood there is no remission." Without remission of sin there is no pardon. Without pardon there is no forgiveness. Without forgiveness our sins will stand before us at the judgment of God. No need to look to death for "it is appointed unto man once to die and after death the judgment."

Where shall I look? WHERE CAN I LOOK WITH HOPE? Look to the Christ in Bethlehem's Cradle. Look to the Christ of Calvary's Cross. Look to the Risen Redeemer from Joseph's new tomb. Look to the Ascended Lord and High Priest in the presence of the Father. "Look unto me" says the Lord "for there is none else." Look in repentance of Sin. Look in confession of sin. Look in faith in the finished work of the Son of God. Look in faith to the promise of God as revealed in His Word that He is able to save all who come unto Him by The Son. Look! Look up! "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth on Him should not perish but have everlasting life. No need to look within—there is no hope there. No need to look around—there is no hope there. No need to look down—there is nothing but darkness and death there. Look up. "There is life in a look at the crucified."

Look and be saved. God said "be saved." You cannot save yourself. If you are ever saved you must "be saved." Be saved from sin by Him who was "made sin for us." Be saved from the penalty by Him who "bore our sins in His own body on a tree." Be saved from the power of sin by Him who overcame sin that "sin shall not have dominion over you." Be saved from the claims of sin by Him who "took the ordinances that were against us and nailed them to a tree. Be saved from eternal death by Him who broke its bands and came forth from the grave that He might open it for everyone who believes in Him.

This is an inclusive message. It includes all who look—"Be ye saved for I am God." It is a message of hope—"I am God." It is a message of salvation—"be ye saved."

"LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH: FOR I AM GOD, AND THERE IS NONE ELSE."

Pastor W. W. Kyzar of Philadelphia writes that brother G. O. Parker of Union was chairman of the examining committee and preached the ordination sermon recently when brother Tilden S. McGee was ordained.



# Housetop and Inner Chamber

Brother R. M. Dykes of Tchula, has been called to the pastorate at Alvin, Texas. We do not know his decision.

Dr. Len G. Broughton of Atlanta, began a Bible Conference and Evangelistic Meeting with Dr. C. S. Henderson and his people of First Church, Greenville, Oct. 5 to continue two weeks.

Pastor J. M. Metts of Water Valley, writes to urge that all who expect to attend the State Convention will send their names to him or to Mr. W. B. Hunter so that entertainment may be secured for them during the Convention Nov. 18-20.

Sunday, Oct. 5, Dr. E. F. Wright began his sixth year of service with First Church, West Point, beginning with a revival meeting to continue eight days. A Sunday School rally was planned for this day and it was "join the church day."

We are running in this issue of The Baptist Record an advertisement from the Baptist Bible Institute, New Orleans, announcing its plan for raising one thousand one hundred dollar gifts in the Emergency Appeal authorized by the Southern Baptist Convention. We commend this worthy cause to the prayerful consideration of our readers.

The Annual letter of the First Baptist Church, Shreveport, Louisiana, Dr. M. E. Dodd, pastor, to the District Association showed 448 additions to the membership of the church, 144 by baptism, total contributions to the church were \$132,337.78, of which \$66,373.65 went to Missions, Education and Benevolence.

Brother R. C. Cooper of Morton, in sending in his renewal, adds a kind personal word which is greatly appreciated. He says the people who talk "hard times" don't know anything about hard times. He was four years in the Confederate Army and lived through those trying years which followed the Civil War. It is true that poverty now would have been riches then. Let us thank God and quit grumbling.

During the meeting at Canton in which Pastor J. J. Mayfield was assisted by Brother J. E. Byrd there were 45 additions to the church, and the people were very happy. The pastor reports seven more additions to the church since the meeting and the church in good working condition, the best in many years. The congregations both morning and evening have been greatly increased and the attendance at Sunday school much larger. They are all happy.

Baptist and other papers have been giving a good deal of attention of recent months to the question of finding churches for pastors and pastors for churches. To our mind there is only one solution for this problem and that is to put it back into the hands of the Holy Spirit where it belongs. Some people have made a mess of things by trying to do the work of the Holy Spirit, or as they sometimes think, trying to help the Holy Spirit out of a hard place. If preachers and churches are willing to do God's will he will show them what it is.

The proceedings of the First Southwide B. Y. P. U. Conference, held in Memphis last winter are now published in book form, paper binding. The title, "No Other Name," is the general theme of all the addresses made. These addresses are by well known pastors and other leaders in young people's work, and cover all phases of training from soul saving throughout the various church activities. The proceedings and the addresses are well worth reading and preserving, especially by all who are responsible for the spiritual culture of the younger members of the congregation and that means the most of us. It can be had of the Book Store for fifty cents.

Congratulations to Pastor and Mrs. R. D. Pearson of Macon. It's an eight and a half pound boy.

Copiah W. M. U. met last week at Pleasant Hill Church. About 125 ladies from 25 societies attended. Mrs. H. R. Ellis is superintendent.

Many letters to the editor have been unanswered because of his absence from the office attending associations.

Congratulations to Rev. and Mrs. A. F. Crittenden of Brookhaven, in the coming of a son. May he prove worthy of his eminently useful parents.

Miss Lora A. Clement is on furlough from her work at Kong Moon, China. She is now visiting with her sister, Mrs. Geo. P. White, of Hazlehurst.

Northern Baptist Theological Seminary of Chicago opened the new session Sept. 29. A reception was given the students of whom there are 164, 53 new ones, 139 men and 25 women.

We are sorry to learn that Pastor Allman of Fifth Ave. Church, Hattiesburg, and his wife's father, Brother Hatter, were hurt in an automobile accident a few days ago. They were taken to the hospital at Laurel.

More young men and young women were refused admission to the Baptist Bible Institute for lack of financial aid then matriculated on the first day. You may try your hand at working out this problem.

You will find it interesting to you, and to your interest, to read the big advertisement of the Book Store in which a library of ten volumes of the best books is offered for \$10.00. All of them are good, and some of them are destined to be permanent religious classics.

Associations meeting next week are: Deer Creek at Rolling Fork, Oct. 14; Panola County at Tocawa, Oct. 14; Leflore County at Sidon, Oct. 16; Green County at Salem Church, Oct. 16-17; Lincoln County at Mission Hill, Oct. 17; Leake County at Thomastown, Oct. 17; Walhalla County at Knoxville Church, Oct. 18.

A note from President W. W. Hamilton says 142 students have enrolled in the Baptist Bible Institute. This number in spite of the fact that the age of admission has been raised from eighteen to twenty, and 140 have been refused admission because they could not be given financial assistance. Dr. Carter Helm Jones addressed the students on "In Christ's Stead," and Dr. Haight spoke on The Primacy of Faith.

It is bad to do wrong but it is worse to do so willingly, that is to get the consent of your mind to do it, to do it with no protest of conscience, no opposition of your inmost soul to the act. It is worse still to agree with others to the wrong doing, to join them in it, to form an alliance for wrong doing. This commits you outwardly and jointly to the practice of it. This is the moral degradation that Paul speaks of in the first Chapter of Romans when he speaks of those "who, knowing the ordinance of God that they that practice such things are worthy of death, not only do the same, but also consent with them that practice them." The state and federal laws are particularly severe on a "conspiracy" to commit a crime. People ought to think of this added guilt when they are willing for the government to go into the liquor business. Every citizen is a part of the government, and for the government to go in to the sale of liquor is for every citizen to be in the liquor business. This is a confederacy or conspiracy to do wrong. It is to take a business which makes paupers and criminals out from under the condemnation of the law and give it the protection and support of law. It is to consent with them that practice such things.

Dr. George P. White, pastor at Hazlehurst, will discuss the following great scriptural truths at the morning hour of worship: The Bible: What and Why? God the Father: His Nature and Attributes. God the Son: First Advent and Earthly Mission: God the Son: Second Advent and Coming Glory. God the Holy Spirit: His Personality and Ministry. Satan: His Nature, Work and Destiny. Man: His Creation and Fall. Sin: Its Universality and God's Remedy. Law and Grace: Man's and God's Favor. Salvation: Past, Present and Future. Righteousness: God's and Man's. Sanctification: Growth in Grace. Security: The Believer's Assurance. The Church: Her Constituency and Mission. The Lord's Day: A Christian Memorial. Love: The Divine Impulse. Prayer: The Believer's Power House. Stewardship: Answering God's Call. Prophecy: Fulfilled and Unfulfilled. The Judgments: Rewards and Destinies. Heaven: The Home of the Redeemed.

Rankin County Association met with the church at Fannin. When we reached the place at ten o'clock the yard was full of cars and the house full of people. Dr. H. M. Harris of Mississippi College, was in charge of the devotional hour. This is a big county and the messengers come from long distances. Brother S. T. Courtney is Moderator and brother J. W. Steen is Clerk. Brother C. J. Olander of Brandon, read the reports on missions. One feature of missions in this body is the associational missions. The report showed that a new church had been organized at the Creosote Plant (Pearl City near Jackson), a Sunday school had been conducted in East Jackson, and preaching was provided at Johns during the session of the County Agricultural High School. The sermon of the Association was preached by brother C. J. Olander. The subject was the New Testament Church in the Modern World. It was shown what are the problems to be met and the preparation with which we are to meet them. In the afternoon the mission reports were discussed. Dr. H. M. Harris who had spent several years in China spoke on Foreign Missions, and the editor spoke on the Christian Program. The brethren were asked to return for half a days session on the next day. The singing in this association was particularly good. The meetings in the churches this year have been unusually fruitful. The editor felt specially at home with these people among whom he was once pastor for a period of five years at Pelahatchie.

Madison County Association was held last week with Lone Pine Church. This is an old church which has recently taken on new life. Brother J. J. Mayfield is preaching for them in the afternoon. There are only ten churches in the association, all being represented by messengers except one. They have only one day, so that business was necessarily hurried. On account of a "puncture" brother Hodge and the editor arrived a little late. The reports on all subjects were read consecutively in the morning. Twenty minutes were given to brother Hodge to speak on Stewardship and the Budget, and the people seemed edified. The sermon was preached by Pastor W. C. Howard of Flora. His subject was "The High Cost of Unfaithfulness," taken from the incident at Kadesh-Barnea. It was simple, straight to the mark and effective. The dinner provided was ample for all. The women of the association had their meeting in a nearby church, but voted hereafter to meet at a different time from that of the association, which we think is decidedly sensible as the men looked lonesome without them. Mrs. Chas. Mansell, of Camden, is the W. M. U. associational superintendent. In the afternoon the reports were discussed. The brethren were generous of time with the editor who spoke on the support of the cooperative program. The report on digest of letters showed that five churches had had a little over sixty baptisms, and that one-third of the total contributions had gone to the cooperative program, that is to missions, education and benevolence. Brother J. J. Mayfield is Moderator of the association and brother J. L. Boyd is Clerk.



## Editorials

### FELL IN LINE OF DUTY

That is supposed to be about the highest praise which men can give to one who has gone down to death in the performance of a duty which involved danger and resulted fatally. It is the tribute of the world to one who did not flinch or falter when duty led to death. Many have repeated the lines of Tennyson written in honor of those who marched to almost certain death in obedience to orders:

Their's not to reason why  
Their's not to make reply  
Their's but to do and die

And there is in the teaching of Jesus and in his work ample approval of this spirit and justification for it. He himself said, "If any man wills to come after me let him renounce self and take up his cross and follow me. For whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." And we know that his face was set to go to Jerusalem even when he knew that it meant death.

We people who are accustomed to a life of peace and ease, not to say luxury need to learn something of the spirit of heroism which endures hardness as good soldiers of Jesus Christ. We would do well to recall the challenging words of our risen Lord who said, "Be thou faithful unto death (not simply until death, but when faithfulness means death) and I will give thee the crown of life." It was said of Jesus that "For the joy that was set before him he endured the cross despising the shame and hath sat down at the right hand of the throne of God."

We have been so busy trying to convert the earth into a little heaven where everybody will have a good time, that we are in danger of missing much of the blessings of heaven by shunning the very things here on earth which make heaven rich. Where is the man who has less on his table that more people may have the bread of life which comes by the preaching of the gospel? Where is the family which shares the inheritance in the kingdom of God with other people by living on the edge of want? Would it not have been a glorious thing for our people if they had voluntarily given one-fourth their income the past year for the furtherance of the gospel instead of having it reduced involuntarily as it has been done in the past twelve months. We would have protested that we couldn't possibly do it, but in many, many cases it has been done, and that against our wills and much to our distress.

It sounds like an echo of a day long gone when we read in Roman, "If so be that we suffer with him that we may be also glorified with him." Persecutions we do not have now in our land. It is not our privilege to suffer martyrdom for the cause. But we may even now in this year of grace voluntarily give to the furtherance of the gospel till we feel the pinch of need. You have probably heard people sing with great gusto that noble hymn "Faith of Our Fathers," coming out strong on the words,

"How sweet would be their children's fate  
If they, like them, could die for thee."

It hardly becomes us to take heroic words in our mouths if we shun heroic action in our lives. It will soon lead to hypocrisy if we spend our time admiring the sacrifices of those who laid the foundation of our faith, and ourselves are unwilling to participate in any sacrificial service.

The first of October Dr. R. A. Ashworth became editor of The Baptist in Chicago. Dr. U. M. McGuire has been editor for some while and has proved himself a man of real ability.

Blue Mountain College and friends everywhere congratulate Mrs. Modena Lowrey Berry on reaching her eightieth birthday, and rejoice that she is still active and effective. She has been connected with the college for more than fifty years and is now vice president.

### OUT OF LINE OF DUTY

Where there is one man or woman who falls in the line of duty there are a dozen who fall because they are out of the line of duty. The place of safety is more commonly the place of service. And when a man refuses to serve or unfit himself for service, then he is in danger of being removed. Length of days is promised to them that do right. See Proverbs 3:2, 16. Or read this in Psalm 34: "What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it." For confirmation ask any life insurance company.

But we are not now thinking of the observance of the laws of health; nor of a merely negative life of freedom from out breaking sins. These to be sure contribute to longevity, but we are thinking of the lengthening out of life by the hand of God upon those who serve. Did Jesus not teach this truth in his parable of the barren fig tree. The owner of the vineyard told the keeper of the vineyard to dig up the fig tree to give it another chance, but the ax is sure to come to the useless tree sooner or later. Why cumbereth it the ground.

Jesus in his own life and work was assured that his days would not be cut off till his task was complete. When the disciples protested against his endangering his life by going to Jerusalem, he said, "Are there not twelve hours in the day. If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because the light is not in him."

A Christian will not be sent to hell because of unfaithfulness, but he may be cut off in the midst of his days because of it. Paul rebuked some members of the church at Corinth because they had made a travesty of the Lord's supper, by turning it into a backsliding revel. He said, "For this cause many among you are weak and sickly, and not a few sleep," that is, are dead. The death of Ananias and Sapphira was spectacular and so attracted attention and provoked the people to seriousness. Likewise the death of Herod as recorded in the twelfth chapter of Acts. But there are doubtless many deaths nowadays which come long before their time because the life was being wasted and mispent.

It is not argued here that every early death is because of the judgment of God on a wasted life. There may be other reasons, some of which are not now made known to us. But it is taught in the Scripture that death is sometimes the removal of a life that is profitless in the kingdom of God. You may be able to confirm this by instances within your own observation. Or better still, you may be able to avert this by a life of service to God and your fellow men. If God cuts off nations which have proven profitless (See Isaiah 5 and Matthew 21:33-41) then is it any marvel that he should thus deal with individuals?

We have seen published programs of other State Conventions to meet in November. We shall be glad to hear from the program committee in Mississippi.

The Baptist Standard reports the resignation of Pastor R. W. Merrill at Kerrville, Texas. We understand that it is his purpose to return to Mississippi. He has done excellent work in Texas for several years.

### SUNDAY SCHOOL ATTENDANCE OCT. 5, 1930

West Laurel Church	310
Petal Harvey Church	170
Meridian First Church	858
Offering	\$77.00
Jackson, First Church	721
Jackson, Calvary Church	839
Jackson, Griffith Memorial Church	329
Jackson, Davis Memorial Church	400
Jackson, Parkway Church	189
Jackson, Northside	524
Gulfport, First Church	524
Offering	\$107.99

### WHEN AND WHERE A REVIVAL BEGINS

All of us are interested in what is being said nowadays about a revival as the prime need of our day, and about the pointing out and looking for tokens of a coming revival. Let's hope that the interest is not only in what is being said, but even more in the great need of the revival itself. But we had just as well get this matter of the revival straight in our minds. It does not come by talking about it, nor by looking for it, though these may be faint foretokens of its approach. The message of the angels to the disciples near Bethany may be needed now: why stand ye gazing into heaven?

More pertinent still is the word of Jesus to those who asked him when the kingdom of God should come. His reply was that the kingdom of God comes not with observation; that is, not in a way that can be pointed out as visible; not in statistics, not in mass movements, not in news paper headlines, not with blaring of trumpets, not in organized efforts, not in setting up of machinery. You cannot, like a child watching for a circus parade, cry, lo here it comes; or lo there it is. No it is a different sort of thing: "The kingdom of God is within you."

Let us beware of joining the critics of other's methods. But rather let each of us take this matter personally home to his own heart. Let us not close that quotation with saying "The Kingdom of God is within." That is true, but it is not all the truth. Jesus not only indicated the inward, spiritual nature of the kingdom of God, by saying it is within. He did more; he indicated the individual, personal nature of that kingdom by saying it is within YOU.

If we are to have a revival, this is the way it will come. It is not to be thought of or sought as a community upheaval, not a nation wide or a world wide upheaval. All of that it may come to be, but it will never become that nor anything like it until it begins in the heart of the individual man and woman. If we desire a revival, it can be had with all certainty by reestablishing and perfecting the reign of the Lord Jesus in our own heart. To start anywhere else is folly and self deception. It is close kin to hypocrisy.

If we want a revival we can have it, and we need not be long about it. The only place to begin is within oneself. And if it begins within us, it will not stop there. It cannot be confined to that one place. But we cannot be instrumental in bringing in the kingdom of God, in helping to forward a great revival till we have begun on the inside of our own hearts, and in our own lives. There's no use gazing into space looking for it. There is no use even in praying for it until and unless we open our own hearts for the working of his Spirit in us with power. If we are to have a revival, where would you expect it to begin if not in you?

The meeting at Clinton closed Sunday night. There were over eighty additions to the church by letter and two by baptism. The preaching by Dr. W. T. Lowrey was never surpassed for simplicity, apt illustration and direct appeal. The attendance was good throughout the eight days. We had heard Dr. Lowrey preach a good many years ago and he has lost nothing of his ability to hold the attention of young people. The people of Clinton are glad to count him and his family again as citizens here, and members of their congregation. The singing throughout the meeting was led by Pastor B. H. Lovelace and was a great factor in maintaining the interest of the meeting. On Sunday night the Lord's supper was observed and the hand of fellowship extended to all who have recently come into the church.

Edward A. Filene, the Boston merchant, according to a report in the "Federal Council Bulletin," addressing a group of business and religious men in New York, said: "If profit-making is all there is in business, I am profoundly disinterested in it." Business, in his view, is "getting to the people of this world the things which the people of this world want and should have, if they are to lead a useful and happy life."—Ex



BEGINS

ABOUT AND ABOUT

After eleven weeks in protracted meetings, held in different sections of the state, the writer caught a little breathing spell just before the first Sunday in September. Most of this breathing spell was spent in going about and it was so pleasant I want to tell the folk about it.

The first Sunday in September was spent with the Farmhaven Baptist Church, some twelve miles north-east of Canton. About five years ago this church was organized with twenty-seven members. At present the membership is a little less than one hundred. They have a two-story church building, well-equipped and just about paid for. On the first Sunday morning (which was not a regular preaching day) one hundred and thirty-two were present at Sunday School and one hundred and thirty-two stayed for the preaching service. (What church has beaten that record?) At night they had good programs by two B. Y. P. U.'s and a packed house for the preaching service. Credit for this excellent work is due the Convention Board; Pastors who have been willing to spend and be spent on the field; and also to the consecrated, unselfish, leadership of Mr. and Mrs. A. A. Burns, who surrendered very pleasant relationships with the Baptist church at Canton that they might invest their lives in the Farmhaven community. May the Lord hasten the day when we shall have more of their kind.

Wednesday night it was my privilege to talk to a good prayer meeting crowd at the West Laurel Baptist church where Pastor W. E. Hellen, through the fine cooperation of many of his members, is putting over an excellent program. The present plant, where such good work is being done, has been made possible by the timely aid of our Convention Board.

On Thursday night we were at the First Church, Laurel, where pastor Gates is putting on a series of talks by different brethren on the different phases of our Mission Work. The people are enjoying it and I commend this program to other pastors.

The second Sunday was spent at Noxapater with pastor McKee and his people. Brother McKee, along with his ministerial labors, has led his people in erecting an attractive and comfortable pastorium. I mean 'led them' for in addition to being a good preacher he is a good carpenter and labors with his hands. Good congregations greeted us at the preaching services and there were two conversions at the night service.

Monday I visited the Mississippi College campus. Tuesday I was at the opening of Clarke College and Wednesday I attended the opening of Womans College. The boys at Mississippi College had already gotten down to work and they appeared to be a purposeful bunch of fellows. All things considered, the opening at Clarke College was remarkable. Although practically a new faculty, it was made of tried teachers and the pupils are assured of efficient leadership in their work.

May the Lord bless their labors and give them a successful session. Dr. Johnson and his co-laborers were happy over a fifty per cent. increase in the membership of the Freshman Class at the Womans College. It is a joy to know that our schools are starting out with such bright prospects for the present session and it should encourage our people to give them our prayers and our substantial support.

The third Sunday was Home-coming day for the Second Baptist church of Greenwood and it was a pleasure to worship with them on that occasion. They had two services and dinner on the grounds in the good, old-fashioned way. Through the aid of members of the First church and other friends and the heroic efforts of pastor and people, this little band has erected a comfortable home for the pastor in the midst of his people and now they are accumulating funds and faith for a suitable house of worship. God bless them in their efforts to his glory. Here is another instance where members of a well-organized church have been willing to surrender the privilege of such an organization that they might

# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## MORE THAN THREE YEARS' GIFTS

More than a month ago a pastor announced to a quarter-time church, which is receiving preaching one Sunday afternoon in each month, that one month later he wanted all the Hardshells to remain at home, assigning as his reason that an offering would be taken for missions. The pastor was in his pulpit at the proper time. He presented the mission, educational and benevolent work which was being carried on by the Baptist churches of Mississippi. Following the sermon a free will offering was made. After it was counted, announcement was made stating that the offering amounted to more than the total given by the church during the past three years. This is evidence of what the people will do when properly informed and inspired. If such an appeal is made in every church throughout the State before the close of this month, our receipts, notwithstanding the financial depression, will surpass the receipts of a year ago.

## EMERGENCIES

Practically every church in the State would respond with an offering should the pastors make an appeal showing that an emergency existed in any one of the seven interests supported by means of the Cooperative Program. This shows that the people are ready to help when convinced that there is need for help. It would not be an exaggeration to say at this time that an emer-

render service where needed. The church decided to prolong the Home Coming through Wednesday night. During that time one was won to the Lord and the hearts of the people revived and strengthened.

Likely when this is read the writer will be in a meeting at Swiftown, a Delta community where there is no Baptist organization. From there I go with Brother Atley Cooper for a meeting with Pastor W. D. Wallace and his people at Lumberton. Thus we go "about and about" seeking to serve as the Master leads. As your Missionary Evangelist I am doing your work and I crave your prayers.

Bryan Simmons.

Dr. S. M. Brown preached recently to a congregation which assembled at 9:30 a. m. on Sunday, having the preaching hour first. He was mightily pleased as the people were not tired by a previous service.

The Choctaw County Association met with the Ackerman Church Thursday and Friday, Oct. 2 and 3. The weather was fine, the churches well represented and a large local attendance. Our financial report was not quite as good as last year but our baptisms were almost double those of last year. H. L. Rhodes and G. D. Weatherall were re-elected moderator and clerk. The associational sermon was preached by Rev. D. L. Hill. His subject, Human Personality God's Opportunity, was handled very ably and his discourse was pronounced a masterpiece. Dr. R. B. Gunter was at his best in representing the State Board. He is always gladly heard in the Ackerman Church. He was pastor here about thirteen years ago. Brother O. C. Miller presented the Orphanage needs and opportunities in a most instructive manner. The churches of this association will remember the Orphanage at Thanksgiving. We had a number of visitors from the adjoining associations; among them was Rev. J. D. Fulton, moderator of the Winston County Association, who delivered a splendid address on missions. The other visitors and also our local talent entered heartily into the discussions, and the association was said to be one of the best that we have had. The next association will meet with Bethany Church and Rev. E. C. Crick will preach the sermon.—H. L. R.

gency exists in a number of interests. Certainly there is an emergency in our State Mission Board work. The monthly receipts are not sufficient to pay the monthly bills. Besides, the Board has appropriated \$10,000.00 this year for the aid of churches which are building or have already built houses of worship. For the first time in ten or twelve years the Board will be unable to pay these appropriations unless receipts are far in excess of receipts for several years.

There is an emergency in our school work. It will be absolutely impossible to pay maturing bonds and interest due December 1st with 29% of the Cooperative funds and this is the only source at present from which the Education Commission can derive any assistance. So, emergencies are staring us in the face and creditors who have been exceedingly patient are waiting to see what we will do.

Already throughout the year the emergency at Clarke College has been before our people. This emergency was increased during the past session by \$8,000.00, running the total indebtedness to more than \$46,000.00.

The September receipts were equal to September receipts of a year ago. This would be encouraging but for the fact that they were too low last year. WE STAND OR FALL ON THE RESPONSE OF THE CHURCHES DURING THE REMAINING DAYS OF OCTOBER.

Hinds-Warren Association meets at Utica Oct. 23, at 10 a.m.

We have just closed our annual revival, with Dr. W. T. Lowrey doing the preaching. It is needless to say that the preaching was excellent, and that the results were very gratifying. According to our custom for a number of years we observed Student Join the Church Day on the opening day of the meeting, and fifty-nine of our fine young people united with the church on that day. During the following week a number more came, and on last Sunday night we welcomed eighty-eight new members into the church. We have received considerably more than a hundred since the opening of the session. Dr. Lowrey's life-long contact with students, and his former connection with Mississippi College rendered him peculiarly fitted for our situation here. We heartily commend him for this type of work.—B. H. Lovelace, Pastor.

Central Baptist Church of McComb has recently closed a two weeks meeting in which Brethren A. F. Crittenden and Morris Day, pastor and choir leader of the Brookhaven Church, assisted. The meeting was somewhat handicapped because of rains and certain local conditions and the gathering was not large, but it is felt that the church was greatly revived. Pastor Carter speaks in the highest terms of the constructive work of Crittenden and Day. There were two outstanding features of the meeting. The first was the surrender of Brother Day to the full work of the gospel ministry. The other was the baptism of an invalid World War veteran, a victim of dread tuberculosis, in the bathtub in his home. This bedridden veteran, with his good wife, made a profession some weeks ago while Pastor Carter and Bro. Lane were visiting in his home. The wife was baptized before the meeting, but the husband was unable to attend church or to sit up, but was so desirous of following his Lord in baptism that the home service was arranged, of course upon the authority of the church. As the emaciated body was easily submerged in the large bathtub, in the presence of relatives and friends, it was indeed an impressive service and one long to be remembered by those who witnessed it.



# "LAND OF THE SKY"

By W. A. McComb

From Mars Hill back through Asheville and then on south twenty-five miles to Hendersonville. Hendersonville is a beautiful little city of 6,000 people. This is the season in this section for peaches, apples, grapes, and tourists.

Eighteen miles north takes one to "Chimney Rock", at the base of which nestles beautiful, placid Lake Lure, both of which defy description. They must be seen to be appreciated.

Returning the same beautiful paved road through picturesque scenery for twelve miles, then one detours to the right and within one and a half miles he is on the campus of beautiful "Fruitland Institute", another of the Southern Baptist mountain schools.

Fruitland Institute had already opened and was running on schedule time, with a full faculty and a fine student body, with representatives from fourteen states and three foreign countries. President King is a young man about 25, but he has a grip on the situation which challenges admiration.

Miss Martha Sullinger, Lady Principal, has been connected with this school for twenty-nine years. It is beautiful to see how she is loved and respected by both teachers and students, all of which she most richly deserves. She insisted that the tourists be her guests for the night.

Mrs. McComb conducted vesper services for the girls, while the writer led the boys and also preached a sermon, at their insistence, at the chapel next morning at ten o'clock.

Fruitland does no work above High School. But the fact that they draw their patronage from such a wide territory argues the necessity for a preparatory school under positive Christian influence.

Many of our Baptist ministers and laymen send their children here for their preparatory work. They come from Texas and Missouri and Florida and South and Central America. This school ranks high in her work and her students go to college well prepared intellectually and splendidly fortified morally and spiritually.

The tourists motor south through Hendersonville, six miles away, on to Bavard, twenty-one miles further to the southwest. Bavard is a county seat, which county boasts of having twenty-six boys' and girls' summer camps.

Leaving Bavard over Highway No. 84, one travels east about twenty miles before he comes to Caesar's Head, which is the extreme southern peak of the range of the Blue Ridge Mountains.

Here the mountains stop abruptly and one looks down from Caesar's Head, a huge rock, to the valley below, several miles away in South Carolina. This view, in many ways, rivals Blowing Rock, Little Switzerland, Chimney Rock, and Lake Lure.

One connects with the main highway again at "Travelers' Rest", a few miles north of Greenville, S. C., the seat of Furman University and Greenville College for Women.

The crops generally are good through this section. Greenville is the center of a great textile industry, and the mill hands have good homes and beautiful flower gardens and are a happy people.

From Greenville to Gulfport it is about 700 miles, via Gainesville, Atlanta, Montgomery and Mobile. Most of the roads as far south as Montgomery are hard surfaced. From Montgomery to Mobile it is partly paved, partly gravel, and the balance clay, but all good except in extremely wet weather. From Mobile to Gulfport it is hard surfaced.

It is remarkable the number of people who are traveling by motor these days.

Daniel says in 12:4, "Even the time of the end: many shall run to and fro, and knowledge shall increase."

One may justly wonder what application this scripture has to present day facilities for travel and spread of knowledge—radios, telegraph, telephone, airplanes, railroads and high power motor cars, and good roads.

Revelation 2:10 gives a comforting injunction,

"Be thou faithful unto death, and I will give thee a crown of life." So mote it be.

Job 28:28, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding."

—BR—

## STUDIES IN DANIEL

(By L. D. Posey, Itta Bena, Miss.)

### Chapter Five—Introduction

The archaeologists have so thoroughly established the authenticity of the book of Daniel, that the wilfully ignorant or malicious dispute its right to its place among the divinely inspired books that constitute our Bible. Recent excavations silenced the critics who contended that the book of Daniel is a fabrication because they found no proof of it in secular history. The rocks have revealed what the historians failed to record.

Belshazzar was a grandson of Nebuchadnezzar, and a son of the victorious general Nabonidus. The term "son" in the Bible is often used in the sense of "descendant" as in the following instances: "Have mercy on me, O Lord, thou son of David." Mat. 15:22; "What think ye of Christ? whose son is he? They say unto him, The Son of David." Matt. 22:42.

Before Jerusalem was destroyed and the temple burned by Nebuchadnezzar's army, the sacred vessels were removed from the temple, and placed in the temple of Nebuchadnezzar's god. To the heathen mind, this was proof that the god "Bel" was more powerful than Jehovah the God of the Hebrews. While the truth is, in this incident, it was but God's way of having the vessels of his house preserved till such time as he would have them sent back to Palestine to be used in a new temple. Just here let us pause long enough to note that when God's people fail to use sacred things as they should, they are taken from them and often desecrated by their enemies. Our Lord's Day is about to go that way. But to return to our subject: So far as the records show, these vessels were never disturbed by polluted hands till the last night of the reign of Belshazzar, which we study in this chapter, and in which we see:

#### I. The Moral Depravity of Belshazzar. Verses 1-4.

When God paints a picture it takes but a few strokes with brush or pen to present an object in the beauty of holiness or the hideousness of moral corruption. Belshazzar is an example of the latter. In his case, as in all others, sin ran true to form. When the drink demon is permitted to enter, soon the whole horde of accomplices is domiciled in the polluted soul.

According to an eastern custom of long standing, women were not permitted to mingle with men in public. Inflamed by strong drink, the king lost all sense of propriety and modesty and had his princes, his wives and concubines brought in to feast and drink with him and his thousand lords. It was for refusing to attend a feast such as this that Vashti, the beautiful wife of the king, lost her place as queen of Persia as recorded in later sacred history. The world now stands in great need of a generation of Vashties. Woman's liberty seems to have been converted into license, while her freedom seems to have precipitated her fall. Better be content to reign as queen at home, than dubbed with the sobriquet of "pal" in the streets. The imagination must picture what the pen dare not write of the scene in the banquet hall on that fatal night. Read Dan. 5:1-4.

#### II. The Heinousness of Belshazzar's Sin. Verses 1-4.

Belshazzar, like many do now, sinned against the light before him. He must have been acquainted with the history of his grandfather Nebuchadnezzar; He must have heard of the terrible consequences of his sin. But, like the youth of today, he doubtless thought his grand father was an "old fogie," and that he was wiser himself and could "get by." But he did not, neither will any who try it now.

Sinning against the light before us is most severely condemned by Jesus. What then will our answer be in the face of our boasted enlightenment and our high criminal record?

It remained for Belshazzar the last king of the four successive Gentile world powers to desecrate sacred things and defy the living God. In that he is a type of the man of sin of II. Thess. 2, and the beast of Rev. 13, and who will be the head of the last Gentile world power. If he were today, he doubtless thought his grandfather was ready for him to do his worst. People are every where sinning against the light before them.

#### III. Belshazzar's Doom Was Written on the Wall. Verse 5.

Usually a supernatural brightness attends manifestations of God's presence; and while the Bible does not say so, that must have been the case here; otherwise more than a thousand people would not have been so suddenly siezed with consternation, or even taken heed that anything had happened. Be that as it may, God's hand had written the king's doom on the wall, and he with others saw it there. Their very inability to read it only added to their fright, and made them the more anxious to know its meaning.

But that writing was no more the work of God than the Bible is his word; and the doom of the king was no more certain than that of the impenitent and unbelieving is now. If any difference, those who reject the Bible now are in worse condition than Belshazzar was. They sin against greater light.

#### IV. Belshazzar's Wise Men Called and the Reward Offered. Verses 7-9.

For fear of the awful portent of the mysterious writing, the king's joints were loosed and his knees smote together. He called for his wise men and offered a reward for their correct interpretation. Their failure increased his fear. He became frantic. Word soon reached his mother and she came to try to console him. It was she who remembered and told Daniel who was called at once.

In passing, two things deserve our notice here:

1. This mother waited too long about taking her son in charge and telling him the great facts of past history and experience. She waited till the hand-writing was on the wall. Many mothers have made a like mistake, and indications are that proportionately more are guilty now than ever before. It is too late to admonish when character is stained, virtue lost, or a lifeless body brought home.

The death of a lost man is an awful thing to witness. And how a parent can endure the death of a lost child, when that parent has failed to do his or her duty, is more than I can understand. Yet such is occurring every day.

#### V. Daniel's Lecture and the Writing Explained. Verses 17-28.

However much God's men may be despised, but few of them are cowards. Most of them count not their lives dear when duty and honor are involved. Daniel when a young man, had faced Nebuchadnezzar and told him of his sin. He had spent a night in a den of lions rather than fail to pray to God. Now when old and gray-headed, he must stand before another king and condemn his sin and read to him his doom. My guess is he did it without trembling hand or stammering tongue. He reminded him of facts which he well knew, and pointed out to him the awful sin he had committed in lifting himself up against God, and desecrating, the sacred vessels of the temple by using them in a drunken feast and in the worship of idols. The king could commit no greater sin. He had gone the limit. The die was cast, his doom was sealed. That night he was slain, and with his death his kingdom fell. How different the last glimpse we get of this man and his grand-father, Nebuchadnezzar. One was lost, the other saved. Reader, how is it with you?

"Whoredom and wine, and new wine take away the heart." Hosea 4:11. A good epitaph for Belshazzar's grave-stone would be, "Wine and women caused his fall." It has ever been so. It caused the fall of Rome in later years. Drunkenness is prevalent during prosperity. Following in its wake is every form of moral debauchery. This nation has prospered as no other ever did. But now despite the fact that we have constitutional prohibition, the curse of drunkenness and



its dominant attendant lust, seem to be sapping the moral fiber in the sinews of our national government.

### Conclusion

In the experience of Belshazzar as had been the case with Judah, one division of God's chosen people, the "deadline" had been crossed. There was no turning back. Judah had to go into captivity, Belshazzar into hell.

The same tragic danger confronts our people now individually and collectively, morally, socially and politically. The pleadings of Jeremiah failed with Judah. Should one like him arise today, would he get the ear of the American people? I fear he would not. Jesus said on one occasion, "Except ye repent, ye shall all likewise perish." Where is the evidence of repentance now? Echo answers, Where?

—BR—

### OUR ORPHANAGE—AN OPPORTUNITY TO DEMONSTRATE OUR INTEREST IN IT

Our orphanage, in recent months, has been given much publicity, some of which has not been greatly helpful. And yet, there are few causes fostered by Southern Baptists whose appeal, when presented, finds a more ready response from our people than that of the orphanage. What heart is not touched by the need of an orphan child?

With most of our people, money is tight. But there are potatoes, syrup, vegetables, canned fruits and preserves, chickens, meat, hay and many other things which the home can use and which it must have. Thanksgiving Day is near; the railroads, formerly have generously and kindly transported free of charge our annual offering to the Children's Home, and will, doubtless, do so again this year. Why not give our people in every county in the state an opportunity to help in bringing this year the greatest Thanksgiving offering for our orphanage we have ever brought? A chairman could be found for each county. Many churches could be induced to hold Thanksgiving services, to which service supplies could be brought and a cash offering taken. Or, if desired, a committee could be appointed in each church to gather up the supplies for the home, delivering them on the day appointed for shipment to some near-by railroad station. School trucks, if asked, would assist in the delivery. And with proper publicity given to the undertaking through the religious press and otherwise, backed up with some well-organized and carried out plans, would bring a great blessing to one and all. Is there a more practical, or a better way to show our interest in, and our love for the children committed to our care? Is there a more convincing way to prove to all the world that Mississippi Baptists are back of and mean to stand by our Orphanage? —H. W. Ellis.

—BR—

### HENRY—A HOSPITAL STORY

(By Louis J. Bristow, Superintendent)

Henry is not an unusual name, but this Henry is an unusual person. He is about nineteen years old and has spent about ten months in the Southern Baptist Hospital in New Orleans. An accident injured Henry's spine and three operations have been done. One kidney has been removed and the boy has suffered greatly.

Henry has no one to help him. He has a brother who is an apprentice in a repair shop, earning \$20.00 a week, but there is an invalid mother to be cared for. To show his gratitude that brother is paying the Hospital \$3.00 a week on Henry's expenses. It costs the Hospital nearly twice that sum each day to care for Henry, for his is a very expensive case. However, the surgeon thinks Henry will be all right after this trip, and in a month or six weeks we expect to see him well and ready for work. Then he will be self-supporting.

Henry is a Christian and says he is glad the Baptists have this House of Healing where a poor, fatherless boy may come for care. He is a guest of Southern Baptists and he is grateful.

Do you have part in this Christian ministry? New Orleans.

—Louis J. Bristow.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability."

### How People May Be Led To Pay What They Promise

(Continued from last week)

It will be observed that the church treasurer's receipt and the church treasurer's statement carries the same information, but whereas the statement places the emphasis on the amount balance due, the receipt emphasizes the amount that has been paid, and, therefore, has a much better effect than the statement.

6. Deal personally with those who are in arrears.

We should never lose sight of the fact that the individual is of more importance than his money. We should also remember that we cannot lead a man to do very much in the way of supporting the church financially until we first enlist him. Instead, therefore, of concerning ourselves about the man's money, we should be concerned about the man himself. We should give some personal attention to him and win him to the Sunday School, to the preaching services and to the church program.

If a person makes a pledge and later finds that because of some providential hindrance it is impossible for him to pay what he promised, he should be asked by the one dealing with him to cancel his pledge and make a new one that he can pay, for if he has been providentially hindered from paying what he promised God doesn't expect him to pay it, and if God doesn't expect him to pay it the church has no right to. Furthermore, if the church tries to force him to pay what he promised when he cannot do it, she

will lose not only his money, but will also lose his confidence, his sympathy and his cooperation, and make it next to impossible for her to minister to his spiritual needs. If, on the other hand, the church recognizes the fact that he cannot pay what he promised, sympathizes with him and asks him to reduce his pledge, she will win his confidence, enlist his cooperation and will be in better position to minister to his spiritual life.

In conclusion, we will say that the financial support of the Lord's work depends primarily upon just two things: consecration and information. Some people are consecrated, but they are not doing all they could or should with reference to financing the Lord's work because they lack information—they do not know what their Christian duties are. Others have the information, they know what they should do, but they are not doing their duty with reference to financing the Lord's work because they are lacking in consecration. But when a person is properly informed and sufficiently consecrated he will do his duty to the best of his ability. This being true, each church should major on three things: evangelism, preaching and teaching. In other words, each church should win people to Christ, then teach them to observe, to keep, to obey all things whatsoever the Lord hath commanded—and this calls for constant and persistent teaching every day, year in and year out. So if a church would lead her members to pay what they promise, let her first enlist them in the Master's service, show them what to do and teach them how to do it.

### WHY WE SHOULD HELP OUR NEGRO BRETHREN

(O. L. Hailey, Executive Secretary)

To our thoughtful and well informed Baptists, the following reasons, it seems to me, should urge us to great care and great diligence in helping the negro among us.

It will be easily remembered that the Negro is in this country by no choice of his own, except that, being here, he prefers to stay. We spend large sums of money to help people in all parts of the world, giving special attention to our white people in the United States. There is no one else to whom the negro may look except to the white neighbor. No missionaries from any other part of the world unless it be the Catholics, are seeking to influence the negro religiously. If they receive any help, therefore, it must come from us. This is peculiarly true of Southern Baptists and yet with all the millions that we spend to help other peoples, our annual investment for the negro is about \$25,000.

False religions are continually making their seductive appeals to turn them away from Christianity. Many of the negroes are turning to Christian Science, Russialism, Holy Rollerism, Catholicism, Russian Sovietism, and Mohammedism. A thoughtful Catholic said, "The very presence of the negro in the United States constitutes an opportunity for, and a challenge to our own best Catholic thoughts."

To mention Mohammedism; there are three negro Mosques in Chicago and three in Detroit. Two years ago the Mohammedan negroes held a convention in Chicago. They had representatives from 14 states and had present more than 3000 messengers. Just this year 80 men representing the Detroit Mohammedans have made a pilgrimage to Turkey with a view to transporting their group bodily to Turkey provided they will give them land. So far, I have not learned of the answer the Turkish government returned, but this of itself certainly ought to arouse our people of the United States.

A further word about the Catholics, during the days of slavery the Catholics had very little

opportunity to approach the Negro so there were not many Catholics among them until after the Civil War and then they made small progress. But in 1927 they reported 47,499 communicants and 6,133 baptisms. There are at present 196 white Catholic priests and 9 colored nuns working among the Negroes. They have 11 parishes in New Orleans. Since we began the American Baptist Theological Seminary they have built two seminaries and the report is that they have them full. In 1928 they reported 203,986 Catholic negroes, 128 parochial schools and 28,733 students enrolled. They had 137 lay teachers and 940 Catholic sisters teaching.

I have a word to say to the most thoughtful reader. There is an inevitable conflict impending that has arisen in recent years. There is developing among the Negroes a new racial attitude. They have swung away from the churches and the negro preacher is rapidly losing his place of leadership. This is due, in a large measure, to the lack of training which we could help the Negro preacher to secure. This racial tendency is growing very rapidly. A growing body by the very laws of its growth resents the restraining antagonism of its environment. By the innate laws of growth there must arise, by necessity, a most hazardous conflict among the races.

If the leaders of Christianity among us cannot largely dominate the early development of this tendency among the Negroes, I, for my part, see no way to avoid a most dangerous period of interracial conflict.

—BR—

The Southern Baptist Sanatorium for tuberculosis, located at El Paso, Texas, has been closed by action of the Home Mission Board, and the plant has been leased to Doctor W. W. Britton, former medical director, who will operate it as a private enterprise. The Sanatorium had been operated at a considerable loss every year, and the Board felt it could no longer make up its deficits.

Doctor Britton is a Christian gentleman, an expert in the treatment of tuberculosis, and I commend him and his Sanatorium to those who need treatment.

—Louis J. Bristow.



# Mississippi Woman's Missionary Union

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"What does your state mean to you?  
Merely a place to live and make money in?  
Merely a hive where you gather the honey in?  
Or something that's splendid and true?  
Something that thrills you and holds you and  
thralls you,  
Something your pulse can leap and beat high for,  
Making you ready to serve when it calls you,  
Something to work and to live and to die for?  
What does it mean to you?"

—Selected.

BE YE STEADFAST, in sending in your reports. The end of the quarter is calling for same. This refers to all W. M. U. Organizations.

Your two Secretaries are getting much joy from the associational meetings it is their privilege to attend these Autumn days. How we wish we could give a full report of each one! Suffice it to say they are gratified over the attendance, the interest, the spirit of consecration and the forward look found in each association. We have cause to feel that the work is taking a stand on Higher Ground.

Quite a number of associations "showered" the Baptist Hospital with needed linens. At Monticello in Lawrence, and Gloster in Mississippi this display was most attractive.

Boxes of clothing sent to our French missionary at Church Point in Louisiana has called forth such grateful letters of appreciation. To each one who contributed we extend thanks.

Please send in the names of your new officers, if at your associational meeting or in your local society you have recently made changes. It helps greatly to keep our books straight.

## "God's Acre"

(The following is an editorial clipped from The Christian Index, Georgia State Baptist paper. It is introduced here for two reasons: It has a sort of personal touch for us in this State. Then it certainly stresses a lesson that we need to learn, and to put in practice.)

The other day a good brother called at the office to renew his subscription to The Index. He sat for a time and talked about his church and community. In the course of his conversation he said he had a roasting ear patch which he had given to the Lord from which he had sold \$17.50 worth of roasting ears, and there was enough hard corn on the land to run the sum up to \$20.00 or more. He was happy because he had sold the corn, had the money in his pocket and would give it to the treasurer of his church on the 14th. A roasting ear patch does not sound big but it has pointed the way for our trucker subscriber and his neighbors to a better day for the rural churches. God blesses small things.

This reminds the editor of a story he read in the Daily Clarion-Ledger, Jackson, Miss., of a Mrs. Ada Check, Check's Corner, Ark. Mrs. Check, a woman seventy-two years of age, for many years had longed to establish a rural free library in her home town, but was financially unable. One wintry night in 1924 a stray ewe came to her home. Mrs. Check gave it shelter, but never found the owner. In course of time the ewe gave birth to a lamb and the flock increased. Mrs. Check sheared the wool, spun and wove it into coverlets which she sold, using the money to

found the library which now numbers about two thousand five hundred books. These two stories remind us that the farmers by using the soil, the live stock and poultry, have a wonderful opportunity to build churches, libraries, community centers and schools. The big task is to make up the mind to do it. That this is true becomes more evident as reports come in from those who have made the test. God's acres this year will add much to the income of our churches and go far toward helping our Secretary-Treasurer meet the obligations of his office.

## Clippings From Miss Mallory's Last Travelog

Perhaps you know it but I didn't that on the Pacific side there are several towns such as Balboa, Balboa Heights, Ancon and Panama and on the Atlantic side such towns as Christoval and Colon, there being 35,000 residents on the Canal Zone. Also I had not realized that the canal does not "run" east and west but that the Atlantic entrance is over 33 miles north of the Pacific entrance and over 27 miles west of it—thus the canal "runs" from northwest to southeast, the canal being about 43 miles. You may care to refresh your memory further by being reminded that on the Pacific side there are three locks—two being at Miraflores and one at Pedro Miguel—and that there are also three on the Atlantic side, they all being known as the Gatun Locks. On either side of the canal lies the Republic of Panama, a free ferry plying across the canal for the Panamanians and others wishing to go to any of its six provinces.

By the way, I did not see any flies and mosquito on the Canal Zone and it looked half dead: I heard that there are fully 100 varieties of mosquitoes in that section of the world but Dr. Hopkins says that the government's surveys are so carefully made that it is the exception when a troop gets into an infected place. I was also greatly interested to learn how the garbage is destroyed in Balboa: it is dumped into a low outskirts section, over it oil is poured and then over the oil loose dirt is sprinkled; spontaneous combustion keeps a smoldering fire, the ashes of which are filling up the lowland.

One of the choice features of the Canal Zone visit was attendance upon a tea given by the Woman's Missionary Society. It was held at the Y. W. C. A., the decorations being very tropical and lovely, one of the most brilliant flowers being the henna and yellow "Pride of Barbados." These rather closely resemble the royal poincianas, tree after tree which is everywhere to be seen there on the Canal Zone as are also palms of many varieties and flowers of countless hues. Surely such beauty is one of the innumerable reasons why people love to live on the Canal Zone.

In order to attend the aforesaid tea I could not go on the boat through the locks from the Pacific to the Atlantic side, a trip which requires about seven hours, but instead I went in less than two hours on an electric car, leaving Balboa just at dusk. As much of the track runs parallel with the canal I saw how brilliantly lighted are the locks. Speaking of them I should have said that 57 is the largest number of vessels which as yet have been carried through the locks in one day, the average being 17,000 a year, the gross income from which is about two million dollars each month. Passage from one side of the zone to the other can also be made by a regular train (Panama Railroad) or by air ship. It was also

quite interesting to me that the locks are duplicates, therefore, ships may be passed in opposite directions simultaneously.

## A SERMON TO MYSELF

I have called it "A sermon to myself," it hangs over my desk and has been there for years. I do try to remember it and practice it. My sermon to myself is brief and to the point. I think all our sermons should be. But here it is with all its merits or demerits as the case may be.

"A sermon to myself.  
Improve yourself."

1. Physically. By rest and proper care. Eat, sleep and rest for strength only. Then consecrate that strength to God and His service.
2. Mentally. Read much, always of the best literature, preeminently religious, sermons of the greatest preachers and writers. Use the best language at your command, and learn better all the time.
3. Spiritually. By prayer and Bible study. Do a great deal of real independent Bible study. Make adequate preparation for every sermon. Do your best every time and plan to do better next time.
4. Socially. Make some calls every day. Make your pastoral calls count. Try to accomplish something in every call. Don't waste your time and that of other people.
5. Financially. Get out of debt and stay out. Save some money if you can. Be strictly honest with God and all men.
6. Keep busy. Never remain idle long at a time; it's dangerous. Rest is one thing, idleness is another. Idleness is a positive sin.
7. Control your powers. Bring every inclination and propensity of your nature into captivity to Christ. Thoughts, words, desires and purposes.

## Conclusion—Remember

1. That time is precious—once wasted, it's gone forever.
2. Earnest prayers and hard work will yield results. "Amen."

Aberdeen, Miss. —J. M. Walker,

Madison County B. Y. P. U. meets in Canton Oct. 12, 2 p.m. Be sure to go.—J. O. M.

October is State Mission Month. Don't let it pass without having a part in setting forward the work by a good contribution from your church.

Mississippi Conference on Social Welfare will be held at Hattiesburg Oct. 24-25. The first day's session will be held at the State Teachers College, and the second day's session at Mississippi Woman's College.

A revival concluded today by Rev. B. W. Walker of Boyle and Shaw at Poplar Grove Church, three miles southeast of Boyle resulted in 74 conversions. All were baptized this afternoon and most of them joined Boyle Baptist Church. A meeting held in July, eight miles west of Boyle by Rev. Carroll Hamilton of Skene resulted in 69 conversions. This community has experienced a real revival this summer. Bro. Walker conducted this meeting without compensation, giving all offerings to Boyle Baptist Church to go on the church's pledge to the Cooperative Program for 1930. He is doing a great work here.—W. B. Alexander, Jr.



## The Baptist Record

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
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renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

A beautiful story comes from Old  
New Hope Baptist Church, Tate Co.,  
by way of the Commercial Appeal.  
The story has pathos, sentiment and  
rejoicing in it. It tells of the re-  
vival of an abandoned Baptist  
Church under the ministry of beloved  
brother, Rev. N. F. Metts, of  
Oxford. The story runs as follows:  
"Old New Hope Baptist Church,  
with its roof caving in and its chim-  
ney fallen down, long since abandon-  
ed and all but a memory in the  
minds of the older citizens of Tate  
county, has heard again the joyous  
songs of happy Christians and knows  
again fervent prayer of the right-  
eous.

"Fifty years ago this church's  
membership was the largest in the  
county and its pulpit resounded with  
the oratory of the south's greatest  
preachers. But time and tide moved  
on, the citizenship of the community  
shifted and old New Hope church  
was left surrounded only by the  
country graveyard, its memories and  
its age-old oaks.

"Its building almost gone to ruin,  
its doors ajar, its windows open, it  
became the habitat of wild birds.  
But there was a preacher who, in  
other days, preached from its pul-  
pit. And the memory of the service  
there brought him back. And this  
week the Rev. Francis Metts, more  
than three score and ten years of  
age, and for more than a half cen-  
tury a laborer in the vineyard of  
the Lord, came back to this spot  
he loved so well and announced that  
he was going to hold an old-time  
'big meeting.'

"With the window lights gone,  
the doors of the old building carried  
away, its foundation toppled, this  
pastor of the Baptist faith from the  
hills of Lafayette County, Missis-  
sippi, began to preach again the  
old-time faith from the weather-  
beaten and time-scarred pulpit of  
this old church.

The folks came from all the coun-  
try around, and there in this old  
deserted House of God, Brother  
Metts, patriarch, conducted the most  
successful revival held in the county  
this year. Twenty-seven persons  
united with the church. Several, who

had united with other churches of  
the same faith, came back. A Sun-  
day school was organized and a  
movement started to improve the  
old building and there will be  
preaching there again after 25 years  
of desertion.

That is a beautiful story, and we  
thank God for such worthy preach-  
ers of the older days like Brother  
Metts. May he linger long with  
us.

### Notes and Comments

The Scuna Valley Baptist Church,  
Yalobusha Co., has organized a full  
union consisting of Junior, Inter-  
mediate and Senior B. Y. P. U.'s,  
and will likely add the Adult Union  
soon, with a director. This church  
also is working towards a standard  
Sunday school. Bro. Sellers Denley  
and his father, Hon. G. E. Denley,  
are the leading factors in this ad-  
vance movement.

Associated with Brethren Denleys  
in the work there are some of the  
finest teachers and church workers  
anywhere, Misses Patterson, Thomp-  
son, Ryals, Murff, Ferrell, Barbee,  
and Prof. Henry of the Consolidated  
High School, and a group of the  
finest young people local that you  
will find anywhere. A band of work-  
ers who will work.

Rev. T. J. Blass, of Florence,  
Miss., is desirous of giving up teach-  
ing and wants to enter the pastor-  
ate. He is well qualified both from  
literary and experience to make a  
good pastor. He was at one time  
pastor of Philadelphia Baptist  
Church. He will give good work if  
secured.

Rev. J. O. Hill has given up his  
work at Athens, Ala., and is at  
present located in Memphis, Tenn.  
He is one of the good preachers of  
our day and would like to see him  
in the pastorate in Mississippi. A  
letter addressed to him at Coffee-  
ville, Miss., will reach him. He will  
give fine service anywhere.

Glad to have Rev. B. W. Hudson  
a bit nearer our part of the state.  
He is now located at Senatobia, as  
pastor of the good Baptist church  
there.

I am informed that Rev. J. M.  
Spikes has given up his work in  
Calhoun and Webster counties, is  
now at Southwestern Baptist Theo-  
logical Seminary for further prepa-  
ration for his work.

Brother Burnett Morgan died last  
week at his home in Reid, Calhoun  
county. He was more than 90 years  
old, a faithful member of Poplar  
Grove Baptist Church, an uncle of  
Deacon B. Murphree, of Pittsboro.  
He was buried at Shilo, pastor R. B.  
Patterson, of Calhoun City, conduct-  
ed the service.

I had thought that the "C" in Y.  
M. C. A. stood for Christian, but I  
am not so sure since I noticed that  
the secretary of the Y. M. C. A. in  
one of our state colleges was on the  
"Dance Committee" of that college.  
Does not look so much like Christian  
to me.

"Hey, mister, who discovered  
America?"

"Ohio, sir."

"Ohio, you're crazy; it was Col-  
umbus."

"Yes, sir, I know. But I didn't  
think it necessary to mention the  
gentleman's first name, sir."

## NORTH MISSISSIPPI BAPTIST NEWS AND COMMENTS

(By A Layman)

Rev. H. R. Holcomb, pastor of the  
First Baptist Church, Tupelo, was  
heard over a Tupelo broadcasting  
station last Sunday morning. This  
is about the first north Mississippi  
Baptist to broadcast a sermon. Peo-  
ple over a wide scope listened in.

Rev. Jeff B. Rogers, well known  
and able Baptist pastor, recently  
conducted some meetings in Tippah  
county, where success for his labor  
was evident. North Mississippi nev-  
er had a more loyal, earnest Baptist  
leader than Bro. Rogers.

Rev. John E. Jennings, blind min-  
ister of Wallerville, pastor of one or  
two Baptist churches in his section,  
will be a candidate for the state  
legislature, so it is announced. Al-  
though blind, Jennings sees a new  
and brighter day for our state.

Pastor C. C. Weaver, of the Her-  
nando Baptist church, recently  
preached the Associational sermon  
of his association. He knows how  
to weave great truths in a sermon.  
His people love and appreciate him.  
He is accomplishing a great deal of  
good in his community.

Baptist Bible Baptism; Water,  
much water; going into the water;  
burial, resurrection; coming up out  
of the water. Some other so-called  
baptism, just water, pouring or  
sprinkling. Water has no saving  
power, but let us have much water,  
a burial into, a resurrection of, like  
Christ had.

Rev. I. P. Randolph, Baptist from  
every sense, is in a debate with a  
Campbellite in the eastern part of  
the district this week. Whether de-  
bates of this kind ever accomplish  
any good or not is a question, how-  
ever, Bro. Randolph can well defend  
Baptists and Baptist doctrines.

In order to accept half time  
churches, believing that it is God's  
will, Rev. H. G. West is resigning  
the work at Hickory Flat, New Har-  
mony, and other country churches  
to accept the Second Church, Tupelo,  
and the Ecru church. The churches  
he is leaving regret exceedingly his  
going.

Sunday was a good day for Hick-  
ory Flat Baptists. Pastor H. G.  
West spoke at both hours. The  
morning theme, "Security of The  
Believer in Christ." In the evening  
his theme was "Signs of the Times."  
Seven additions to the church. Three  
by baptism, two elderly Methodist  
women. He gives God the glory.

At the Northeast Mississippi Bap-  
tist Pastor's Conference, held at  
Ripley, the following brethren were  
present and ably assisted in making  
the meeting one of interest and  
help. Those present: Pastor J. B.  
Parker, Ripley; Pastor R. A. Morris,  
Holly Springs; Pastor J. P. Kirk-  
land, New Albany; Pastor R. L.  
Lemmons, Blue Mountain; Pastor J.  
D. Thompson, Booneville; Dr. E. B.  
Hatcher, and President Lawrence T.  
Lowrey.

In anniversary services on Sept.  
14th, Dr. George W. Truett, Pastor  
of the First Church, Dallas, and Dr.  
Frank Norris, pastor of the First  
church, Fort Worth, had great  
crowds. They have been pastors of  
their respective churches for a num-  
ber of years and each have a great  
following. Each have their out-

standing spheres and are accomp-  
lishing a great deal of good. We  
consider one as great as the other  
in the work of the Kingdom.

Many years have passed away  
since, as a youth in my nineteenth  
year, I accepted the Lord Jesus  
Christ as my own personal Savior  
and became a child of God. I had  
been religiously brought up, attend-  
ed Sunday school from my childhood,  
and in due course had become a Sun-  
day school teacher, and was "con-  
firmed" and admitted as a "com-  
municant" to the Lord's supper, and  
yet all the time unforgiven and in  
darkness. At last I was awakened  
to see my need of a Savior, and to  
understand that God's way of sal-  
vation was not working nor waiting,  
but receiving; and at last one night,  
after a simple Gospel meeting, I  
believed on the Lord Jesus, and re-  
ceived Him as my Savior.—H. W.  
Figgis.

### —BR— MARRIED

In Charleston, Miss., Thursday  
night, Oct 2, 1930, by Dr. R. A. Kim-  
brough, the Rev. James S. Deal and  
Miss Maggie Lou Poe.

It has been my privilege to work  
with Bro. Deal in meetings, each  
of the last two summers. He is one  
of the most zealous and consecrated  
men of my acquaintance, and the  
Lord is blessing him in his pastoral  
and evangelistic work as but few  
among us.

Nearly two years ago his daughter  
died, leaving four small children in  
his and his wife's care. His wife  
died, about a year ago, leaving him  
alone with his four grandchildren.  
Under those conditions, it was very  
difficult for him to do his church  
work and take care of his home af-  
fairs. Now that he has another  
consecrated Christian helpmate, we  
trust the Lord will give him even  
more success in his church work.

This is written by his comrad in  
the Master's work. —L. D. Posey.

### —BR— A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Miss Ruth Avant, Student)

The most impressive experience  
that I have had this year on my as-  
signment was talking with a little  
Chinese Catholic boy. I do not be-  
lieve I had anything at all to do  
with his conversion. If I did it  
was very little, for the week before  
one of the girls had given him a  
gospel and had talked with him. He  
was truly converted though, I be-  
lieve, for he told me that he un-  
derstood what it took to be saved,  
and as he spoke the tears came in  
his eyes. Upon questioning him  
closely as to what he believed I was  
satisfied that he was converted and  
that his answers were not mechani-  
cal.

### New Way To Hold

## FALSE TEETH

Firmly In Place

Do your false teeth annoy you because  
they don't fit snug and comfortably? Just  
sprinkle a little Fasteeth on your plates.  
This new pleasant powder holds teeth firm  
and comfortable. No gummy, pasty taste  
or feeling. Makes breath pleasant and gives  
you confidence. Try this new powder and  
note the difference. Gives fine feeling of  
security and teeth don't rock, slip or slide.  
Large can 60c. Special to introduce 2 cans  
\$1.00. Send today. Delivered prepaid.  
Money refunded after 30 days if not satis-  
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Binghamton, N. Y.



## The Sunday School Department

### SUNDAY SCHOOL LESSON For October 12, 1930

(Prepared by L. D. Posey,  
Itta Bena, Mississippi.)

Before reading these notes, please read the first two chapters of Luke's gospel, and John 19:25-27; also Acts 1:14.

#### Introduction

Every note in the gamut of devout womanhood is touched in the chord of the life of Mary the mother of Jesus, from the bass note of poverty to the clear soprano of the world's glad acclaim of praise and honor; from the sad note of heart-pierced sorrow to the high tenor of ecstatic praise of Jehovah; from pain indescribable to joy inexpressible.

Of all the women that ever went under the shadow of apparent debasement that God's will might be done, and he have glory, Mary stands out pre-eminently. Not having been married she was to become a mother, a fact which, except in her case only, placed a stigma upon the character of a woman that could never be removed. Hence, her suffering was doubled. She not only went down "into the valley of the shadow of death" as every mother does; but hers was the valley of the shadow of moral and social death from which she could never have arisen except for the fact that her first born child was the Son of God. But for that fact, she would have been morally damned, her child a bastard and the system of religion built about his name worse than idolatry. How rotten then the theory of evolution and modernism which denies all miracles and thereby denies the supernatural birth of Jesus and likewise his deity, but hails him as a great example for men to follow. Indeed that is THE lie, and for the belief of it, those who do so must be forever damned.

#### I. The History of Mary the Mother of Jesus.

Comparatively little is known of the history of Mary the most honored of women. But this is God's way of doing things. The history of those whom he honors most, is largely hidden from human eyes, lest worldly honors should detract from the honor which he bestows. The worship of Mary today by a large part of the human family proves the foregoing statement, and shows how easily men drift into idolatry. In all the New Testament there is not one sentence of teaching that authorizes or justifies the worship of Mary the mother of Jesus.

According to the genealogy given in Luke's gospel, Mary was the lineal descendant of David; hence, Jesus, her first son, was entitled to David's throne in exact fulfillment of prophecy. But since Jesus did not occupy David's throne for even one hour when here on earth; and since he does not occupy David's throne now, because David never had a throne in heaven where Jesus is, it follows as the day follows night that if the Bible is to be fulfilled, and it is, then Jesus must come back to this world in bodily form, as it

likewise teaches he will, and sit on David's throne and rule the world with a rod of iron.

That Mary was poor in this world's goods is shown in all the recorded incidents of her life. That she was subjected to the most severe trials of faith, and had to endure the most heart-rending sorrows is discussed in the introduction to this lesson. Her faith was great to accept the challenge of becoming a mother without marriage. That faith was fanned into brighter flame by her various experiences in life in connection with him seemingly but to have her heart pierced through and her faith almost extinguished as she saw him crucified. But since in the last glimpse we have of her, she was with the disciples in that ten days' prayer-meeting that followed his ascension, we may reasonably suppose she beheld him as he went up to glory, and heard the assurance of the heavenly messengers on that occasion, that in like manner he would return, her whole after life must have been filled with that one glad thought, "He is not dead but living and will come again."

How that glad thought should thrill every heart today, and more especially since by the fulfillment of the word of God we know that delay will not be much longer.

#### II. The Character of Mary the Mother of Jesus.

Reason teaches that Mary was a woman of deeply consecrated character. God would not confer such favor on any other kind. This is further witnessed by her strict compliance with all the requirements of the ceremonial law, with regard to his circumcision and her purification after his birth, and also her attendance at the great feast when Jesus was twelve years old.

Deep piety is the forerunner of great faith; hence, her willingness, as already discussed, to accept apparent debasement that God's purpose might be performed; being well assured by faith that she could trust him to care for her in her humiliation, and which he did. It remained for the modernists of these last days to attempt to stain the character of the virgin mother.

Deep consecration of life with unfeigned faith in God are the two prime essentials of Christian motherhood. Where these are, good health and proper conduct will follow. These four characteristics combined guarantee the highest type of motherhood, hence, the best type of childhood from which to get the best type of men and women. How great the demand for all such now. Would that all the women in our land might emulate Mary the mother of our Lord.

#### III. The Service of Mary the Mother of Jesus.

Service is the infallible index to Service is the infallible index to tained in a number of ways; but true greatness comes from service which is an expression of the moral nature that controls human life.

As a matter of course no other woman will ever have the honor Mary had; but it is within the scope of the possible for every woman to furnish to the world a man or woman or both, who by the grace of God and through faith in Jesus Christ may become children of the living God; heirs of God and joint heirs with Jesus; and who shall share with Jesus the love the Father had for him before the world was.

Mary indeed rendered a great service to the world, and her mission in life was glorious. But all her sisters now have a mission and may render a service almost as glorious, even a favor not conferred on angels. Angels have not only been denied the honor of preaching the gospel, an honor conferred alone on man; but they have likewise been denied the privilege of posterity that may become the children of God.

Christian mothers, may I appeal to you to esteem the honor God has conferred upon you, and do so by exercising your divinely given privilege of rearing your children for him?

#### IUKA

I am availing myself of this opportunity of writing through The Baptist Record about one of the oldest Baptist churches perhaps in this part of Mississippi, the Iuka Baptist church. For the last fifteen or twenty years the church here has made some forward movements in that we worship now in a beautiful attractive and commodious brick church having Pastor on the field for full time who lives in the home purchased by the church. Our present Pastor, Bro. Clarence Palmer, came to us as full time pastor Dec. 1927, after having completed his college and Seminary work at a decisive period in the church's history. We feel the Lord sent us the young preacher who has been in the ministry almost fourteen years, although he is only about thirty-one years of age. Bro. Palmer has been led of the Lord to establish harmony and unity in the church. Since he came here, he has done mission work in the county jail, county poor house, in the theatre, in the home and the country in the boarding houses and has preached a number of times during the week in the homes in Iuka. Already there have been three or four persons baptized this year who confessed Christ during these home services. We now have seven deacons, three of whom we ordained recently. We have not had a protracted meeting this year, but through the spirit-filled pastor, the church has had ten additions by baptism and two by letter.

We desire that the Lord will help us to have a continuous revival.

I would like to say to the public that our pastor, Bro. Clarence Palmer has not resigned our church as possibly was announced through the Press.

We love Him and believe He loves us.

—D. C. Daugherty,  
Sunday School Supt.

#### SPARK PLUGS

(R. L. Davidson)

So long as the nations carry war

chips on their shoulders they will carry war ships on their budgets.

If the United States Senate would use its eyes and noses more and its mouth less it would serve more acceptably its day and generation.

Just about the time the scientists became hopeful of being able to prolong the span of human life, the automobile was invented.

The clothes that make the woman are the clothes that break the man.

Animals can't be related to man. They don't keep on grabbing for more when they have enough.

All is fair in love and war and another point of resemblance is that if you win in either it doesn't necessarily signify the expense has ceased.

The two great drawbacks to the happiness of the motor tourist are the billboards and the boardbills.

About the only thing that the Fundamentalists and the Modernists agree on as absolutely essential to religion now is the regular collection.

While Henry Ford continues to take a deep interest in dancing, he seems reluctant to undertake any effort to standardize the step.

If nature depends on the survival of the fittest, as some claim, we would long ago have had the songless mosquito.

The Millennium will be here soon after uplifting begins where charity does.

Notwithstanding the life of a paper dollar is only seven or eight months we have never had one die on our hands.

#### They're the Berries

An Irishman who had just arrived in London was taking his first walk under escort of his brother, who had been living there several years. In the window of a shop he saw a great mound of fresh cranberries.

"What are them?" he asked.

"Thim is cranberries," said the brother.


"Are they fit to eat?"

"Are they fit to eat?" repeated the brother. "Why, whin thim cranberries is stewed they make better apple sause than prunes does."—Galion Seal.



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## Baptist Student Union

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Clarence Carlson, Ole Miss V.-Pres

Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

Guy Hathorn, State Teachers,  
Treas.

Sybil Brame, Blue Mt., Sec.

### B. S. U. Notes from B. M. C.

One of the most interesting phases of B. S. U. work this week is the Officers' Training Camp, now an annual event here. Each night a different group of the offices from the B. S. U. organizations meet in a social and educational camp. Monday the group leaders, Y. W. A. Chairmen, B. Y. P. U. and Sunday school presidents boarded the train for perfection. Tuesday night the different social chairmen "hoboed" from the campus to discuss with each other their problems. Wednesday night the group vice-presidents planned their work as they drank tea in a Japanese garden. By the end of the week all of the many officers will have met and been given suggestions of value for their work. When B. M. C.'s delegation to the Southwide Student Conference leaves for Atlanta, among them will be Lulia Musgovoy, our Russian student. She's one of the biggest B. S. U. workers to be found on the campus.

Attractive posters and announcements invite all the girls to the first general assembly of the Y. W. A. Wednesday night. Several of the members of the local W. M. U. met with us and showed interest in our work.

—Lucile Ray.

### Impressions of a Student Secretary (By a Freshman)

If I were to speak the whole and adequate truth concerning our student secretary, Miss Irene Ward, many of you who do not know her would think my speech extravagant. On the other hand, those of you who already know her are aware of the fact that no praise is too high for her.

A Freshman always gets a good opinion of Miss Ward, to begin with. For a long time, we see a dark-haired radiant girl who always wears the brightest clothes and the cheeriest smile and her eyes just sparkle with fun. Then one day some more fortunate Baptist girl comes in the room just bubbling over with knowledge all about the Baptist Workshop and that wonderful big sister that seems to always be there and to know every one. It does not take long for such a spirit to generate throughout the Freshman dormitories, and by the end of the week everybody has gone to the Workshop to drink punch prepared by B. S. U. girls and to get acquainted with Miss Ward. (Honest-to-goodness—I don't believe she ever forgets anyone's name or face.)

On Friday after the formal opening of school, Baptist girls begin noon-day prayer meetings again in the Workshop. Every day after dinner, there is a quiet devotional lasting not longer than half an hour. There we get a faint idea of the depth of Miss Ward's personality. We see her arise with a jolly countenance and a cheery announcement

about Atlanta and the Student Conference. Later in the program we hear her voice raised in talk with God. Somehow that low still, voice seems to draw us closer to Him and we feel as if we could almost touch our hand in His. Afterward, Miss Ward tells us of some missionary or religious enterprise where we might be utilized. Her every word has the power and conviction of a Christ-filled life, and not a single girl can leave her presence without having received some influence for good. Again, we see her in her place on Sunday morning teaching a mass of college students. All these duties must come in spite of trips to other campuses, conferences with state workers, trip to Starkville to help the A. & M. boys to carry on their work, and the making of reports. All in all, our student secretary is a busy woman.

To really know Miss Irene Ward though, one must talk with her alone. It is then that we find her as she really is—not a superhuman driving force or schoolmarm, but merely a girl like ourselves. We learn that she, too, has ambitions, disappointments, ideals, loves, and pains. But more than that—she unconsciously reveals to us her personality—deep, broad, strong—wrapped so unselfishly in the lives of others and the will of her Master that her life is not her own. Is it any wonder that by the time a student at M. S. C. W. becomes a Senior, Miss Irene Ward has become her ideal of womanhood and Christian living? It need not be said that such a personality as hers must keep each and every one of us fully conscious of the power of God and the righteousness of clean living.

Our Student Secretary certainly does not go to waste. She is the power house of Christian strength and the ideal of the abundant life to every girl on the campus.

### BUCK—A HOSPITAL STORY

(By Louis J. Bristow, Supt.)

He is now nearly ten years old. He says his real name is Eugene, but his daddy always called him "Buck" when he was a baby. So Buck he has been all his life. His father was a carpenter and before Buck was born he bought a modest home through a "Homestead," as building and loan associations are called in Louisiana; making a cash payment and then paying weekly thereafter. Buck was the oldest of three children. His daddy took him to Sunday School from the time he was a year or so old. When Buck was six years old he started to school, a stout, healthy, energetic child. Before Christmas, while duck hunting, his daddy was drowned and Buck suffered the first deep sorrow of his life. His mother was left with three little children, the youngest less than a year old, a home only partly paid for (which she later lost)

and no training for earning a livelihood. Friends procured for her a job in the hat-trimming department of a store and she employed a colored girl to look after the children during her work hours.

Then came Buck's tragedy. One day, with some other little fellows, playing in the street, he tried to "swing" a loaded wagon, fell, and his spine was injured. It did not seem serious at first but gradually Buck lost the use of his legs and for more than a year he lay a helpless invalid, growing thinner and paler all the while. Then he was brought to us and skilled surgeons operated. The little fellow suffered terribly, but was brave. Eleven months passed and Buck had four other operations. Then one day he walked—just a little—and shouted; then laughed; then cried; then called out to the nurses and doctor; "Phone for Mamma, phone for Mamma!"

That was four or five months ago and Buck walks quite well now. He is robust of body and the color of health is in his cheeks. He has re-entered his beloved Sunday school; and will go to the public school again in September. Some day he will be a man strong enough to care for his mother who has done so much for him. And I think he will not forget the Hospital in which he was healed of his crippled condition.

The case of Buck is typical of the work done in the Baptist Hospital in New Orleans. Is it worth while? I believe it is a ministry pleasing to our Lord. Do you have part in it?

New Orleans.

### WORD PICTURES IN THE NEW TESTAMENT

(A. T. Robertson)

Professor of Interpretation of New Testament Greek, The Southern Baptist Theological Seminary, Louisville, Kentucky.)

Vol. I—Matthew and Mark

Vol. II—Luke  
Sunday School Board of the Southern Baptist Convention, Publishers, Nashville, Tenn., \$3.50 per vol.

Four volumes are to follow these two which have recently come from the press. Thousands of Dr. Robertson's former pupils and many other earnest Bible students will gladly welcome this series of graphic pictorial presentation of significant words, phrases and sentences interpreted in the light of the original Greek and yet presented with a pungent simplicity and brilliancy that will grip the attention of all who desire a fuller knowledge of the words of life.

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the library of every intelligent Christian.

B. H. DeMent  
Baptist Bible Institute  
New Orleans, La.

### IN THE HONAN WAR-ZONE

June 17th, 1930.

(By Josephine Ward, Kaifeng)

This summer we are not dismissing school as our custom is. We don't follow customs much in Chang-ching China. We are resting this week and our regular "fall" term will begin the 23rd. No one is eager to teach during the hot months, but all feel it necessary to occupy our buildings all summer so that we can have school next term. Empty buildings in Kaifeng do not stay empty long, for we are in the war area. Then, too, our students need to make up work, for practically every one of them missed out from one to two years of school during the upset times when the missionaries evacuated. At this time most government schools closed too. If the summer continues as cool as it is now, we shall get along fine. Some of the teachers want to have classes this summer from 5:15 a. m. till 12, so that all can rest during the hot afternoon. I favor the rest, but I can hardly picture myself being ready for work at 5:15. If such a plan is adopted, maybe the change will be good for me.

This has been a spring of changes. The biggest change was when Cousins Eugene and Annie Sallee were suddenly called to help in the Foreign Mission work in the South. We were dumbfounded. I got my word wrong. We were not dumb after the first shock! We could not conceive of their being called away when they were so badly needed here. I shall never forget the way the Chinese workers and teachers looked when they were told. They really were dumb. They sat there dazed. They felt the Board did not understand the conditions here and that a letter from them would show the Board the utter impossibility of the request. They could not understand why there were not many men in America who could be used without taking our only man. Before we knew it, however, Dr. and Mrs. Sallee were gone and Mr. and Mrs. Lawton from Chengchow were here to help. It was just as sudden for Mr. and Mrs. Lawton to make such a change, but they have adapted themselves well to our work. We are grateful they were willing to come. This summer Olive Lawton and Sadie are to be here. They have been teaching in Shanghai. They are so jolly and full of life that their coming will add greater variety to the life on our compound.

This term of school has been especially good. Many have confessed the Lord. One boy we were especially praying for finally was saved. He said that he had been absolutely miserable for several weeks before he got peace. I told him that we had been praying for him and knew he was under conviction. Dr. Sallee baptized a large group the day before he left. We are very slow about baptizing, so none of these who have been saved since

Continued on page 15

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## The Children's Circle

Mrs. P. I. Lipsey

Oct. 9th: Bible Study No. 15: Ex. 35  
Read this Scripture carefully, at least twice, then write for me the story of the chapter.

### Things Not Given in the Chapter

God gave to Moses on Mt. Sinai the plan for the building of the Tabernacle, which was to be the place where they should worship Him. There may have been a splendid picture of it cast upon the clouds, or a model of it built by God's hand, for when God tells Moses about the making of the ark and the mercy-seat, and the table covered with gold, and the golden candle stick, (Ex. 25) He says, "And see that thou make them after this pattern, which hath been showed thee in the mount." (Ex. 25:40). This tabernacle is estimated as costing more than a million and a half dollars of money. The people gave so generously that they had much more than was necessary, and were asked to stop giving (Ex. 36:4-7). Everybody gave something, the rulers, the princes, the men and the women. So this "tent of meeting" was built without debt. The people gave willingly of what they had—gold and silver and precious stones, the blue and purple and scarlet cloth, the fine linen and goat's hair, the ram skins and badger's skins, the acacia wood, all combined to make this beautiful palace, where His people could hold communion with God.

### My Dear Children:

A little friend has asked that I tell you something about the real Princess I saw and heard and met in Colorado Springs. She is the Princess Slaviansky, of Russia, and is the Conductor of a Musical Chorus, called the Royal Russians, or The Royal Russian Chorus. The company has in it about twenty people, sixteen of them taking part in the performance. I wish you could have seen them as I did. The lights in the auditorium were dimmed, or cut off, and the stage was lighted with brilliant-colored lights. The costumes were beautiful, bright-colored long dresses covered with jewelled ornaments, and each lady wore a head-dress that reached a foot above her head and flowed in soft folds about her neck and shoulders. Each lady wore from four to six necklaces, some of them coming below the waist. The men were not as spectacular, but their clothes were also entirely Russian in style. Princess Slaviansky stood in the center of the stage, on a little platform just for her, and the others were on each side of her. She is a somewhat large lady, and majestic, stately, like a queen. I wish I could describe to you the singing, but I can't. It was beautiful as it should have been, with so many fine trained voices. They sang mostly Russian songs, but two in our language, one of them being, I think, "Old Folks at Home." After the concert was over, my daughter, Julia, and I were asked to go behind the scenes, and then we met the Princess and her daughter. The young princess had soon, during the concert, become the favorite of the audience, which applauded her loudly whenever she came from the piano to sing a solo. Her voice was pure and true, and of a lovely quality. She still had a striking appearance, tho' she had laid aside her court dress, and wore a plain, dark blue suit. Princess Slaviansky and we could not understand each other very well, tho' she did better in English than we would have done if we had tried Russian. But I must not talk any longer with you.

Much love, from,

—Mrs. Lipsey.

Jackson, Sept. 24, 1930.

Mrs. P. I. Lipsey

Clinton, Miss.

Dear Mrs. Lipsey:

Your check for \$6.00 received today. Many thanks. Please express our appreciation to your Circle for their loyal cooperation and assistance; and assure them that their support is very helpful, in caring for the unfortunate children here.

Again thanking you and with every good wish for you and your fine Circle of young folks, I am,

Very sincerely yours,

—O. C. Miller.

This gift was a pleasure to us, Mr. Miller, and we wish it had been larger. That was a good speech you made at Clinton the other day, and helpful to the Orphanage.

Newton, Wednesday.

Dear Mrs. Lipsey:

I am enclosing a money order for one dollar and seventy-five cents (\$1.75). Our Intermediate G. A. wants this to go on the books for Miss Juanita Byrd. We did want to send more but just couldn't get it at this time.

Devotedly,

—(Miss) Mary Inez Sansing.

Pres. Newton Int. G. A.

I think this is a good amount, my dears, and am pleased to have you join with the G. A.'s of Durant, Yazoo City and Monticello in this happy work. The Sunbeams of your church or of Clarke College, are also contributors to our Page. Thank you very much, every one.

Montrose, Sept. 26, 1930.

Dear Mrs. Lipsey:

Will you admit the Jolly Four to your Page again after so long a time? We are all going to school, and have been very busy with our lessons. We'll try not to stay away so long next time. Daddy went to the association at Stringer Wednesday and came back yesterday. He said Bro. Miller made an interesting talk on the Orphanage, which he enjoyed very much. We are always glad to hear from them. We are enclosing \$(1.00) one dollar. Fifty cents for the Orphans and 50c for Miss Byrd's Library Fund. Daddy also saw Miss Byrd's father at the association and he gave an interesting talk. We were very much pleased with Dr. Lamb's picture in the paper. Will close, hoping to see this letter in print.

—The Jolly Four.

Johnnie, Joyce, Zelma, and

Sarah Katherine Vanosdol.

We are mighty glad to have you back, girls. I wish I had several more Jolly Fours, or Jolly Threes, or Jolly Twos, who were as faithful in writing and giving as you are. Thank you, ma'ams. Bro. Miller made a good talk here for the orphans the other day. Come some more, little girls.

Centerville, Sept. 27, 1930.

Mrs. P. I. Lipsey

Jackson, Miss.

Dear Mrs. Lipsey:

I am writing to the Circle for the first time. We get The Baptist Record and I enjoy reading the Children's Page. I am enclosing 50c from our G. A., to be used for the Orphans. We hope this will be a help to you.

Sincerely yours,

—Prentice Berryhill.

Indeed it will be a help, Prentice. Quite a number of G. A.'s are sending us gifts now. We thank you very much, and tell each girl so, please.

—BR—

Young Lady: "Were you pleased with the new school, little boy?"

Willie: "Naw! They made me wash me face and when I went home the dog bit me 'cause he didn't know me."—Our Youth.

### ON THE COAST

Handsboro.—After four years with this church I have resigned. I did not feel that I could fill the needs of the field and at the same time carry my course at Baptist Bible Institute, living in New Orleans. They need a pastor living on the field. They have a new, comfortable, commodious pastor's home with modern conveniences. I was loath to leave it. It was hard for me and my family to part from those good people. But I felt that I must continue my studies in the seminary. Some of their best B. Y. P. U. members went away to school, but the remaining ones are rallying, readjusting, and girding themselves to "carry on." I pray the Lord to send the right man to live among them and lead them on. I would like lighter, smaller work that I can reach from New Orleans on week-ends . . . probably fourth-time churches or small half-time churches. Would like to get in touch with such even as far away as 200 miles on a direct line of railroad. Some of the roads generously give us pastors passes.

Second Church, Biloxi: I am closing my second year with this church. They are a heroic little band . . . an oasis in a desert, spiritually speaking. I promised them I would not leave them till they could get properly linked up with a nearby work so as to guarantee their pastoral care. They have developed new energy and are making sign. They had promotion day in the Sunday school last Sunday, Sept. 28, and have recently organized an intermediate B. Y. P. U. The church leaders are doing some intensive study and getting new visions, talking in terms of "A-1" and "six point."

At our Associational B. Y. P. U. Rally last fifth Sunday they tied with Handsboro B. Y. P. U. for the attendance banner. Handsboro very generously yielded it to them. They have moved the house back to a better location on the lot and have visions of further improvements and increased attendance.

Harrison County Association: Committees are preparing their reports for the meeting of the association with pastor L. H. Miller and First Church, Biloxi, Oct. 15 and 16, beginning at 7 p. m. We will cordially welcome our general denominational workers and visitors. I

have served four years as Moderator, but as I am moving out of the territory I am hereby nominating pastor W. S. Allen of Pass Christian, as my successor. I believe he will be elected by acclamation unanimously. He is a mighty good man and a tireless worker. Harrison county has a noble group of pastors. I shall miss their delightful fellowship.

—W. C. Hamil.

B. B. I., New Orleans.

—BR—

An enthusiastic Chinaman wanted his son named after Colonel Lindbergh, but the Chinese language did not readily lend itself to change to the English, so he called his boy Won Long Hop.—Exchange.

SPECIAL: LADIES' RAYON HOSE. 12 pairs \$1.75, postpaid. Slightly imperfect, extra good quality. Assorted colors. Send for bargain list. Lewis Sales Company, Asheboro, N. C.

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### Report for August:

Patient days	3,228
Free days	416
Part free days	197
Income:	
From operation	\$27,670.76
Charity gifts	118.50
Cooperative Program	2,088.84
	\$29,878.10
Expense:	
Operation	\$22,553.39
Cost of Charity	2,795.25
	\$25,348.54
Paid Bonds	\$1,666.67
Paid Interest	2,222.88
	3,889.55
Surplus	640.01
	\$29,878.10

We appeal for a more liberal support of the Cooperative Program.

*Loring Britton*

SOUTHERN BAPTIST  
HOSPITAL

New Orleans, Louisiana

## THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says: "The new plan offered by The Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorates and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them full information as to how we will approach the churches to secure their participation in the plan.

## The Service Annuity Department of The Relief and Annuity Board

1226-29 Athletic Club Building, Dallas, Texas.  
Thomas J. Watts, Executive Secretary.  
H. F. Vermillion, Managing Director.



New Orleans, La.



### THE SMALLER CHURCHES AND THEIR PASTOR'S OLD AGE INCOME

The Service Annuity Plan of the Southern Baptist Convention is purposely designed to give proportionately larger benefits to the pastors of small churches and their families for the payments they and their churches must make than to the pastors of larger churches. Thus the smaller churches can more easily provide old age and disability income for the families of pastors when pastors die.

We must be able to pay at age 65, or in case of disability, to every participating pastor or other worker at least \$500.00 annually before we can pay the pastor of the largest participating church more than \$1200.00 annually, unless the payments made by the large church pastor and the 3½% service payments of his church actually produce more than \$1200.00 annually. In other words, we must use all of the income from our contingent funds and excess interest earnings to pay pastors of smaller churches at least \$500.00 per year and none of it for the pastors of the larger churches to pay them more than \$1200.00 until we are able to do so and still pay every participant at least \$500.00.

We must provide at least \$500.00 per year for the old or disabled pastor of the smallest participating church before we can use any denominational funds to pay anyone more than \$1200.00.

We must pay to the widow of each member of the plan a lump sum of \$500.00 upon his death if it occurs before he is 65—the same amount to the widow of the small church pastor as to that of the large church pastor. If his death occurs after age 65 the lump sum payment is \$250.00. The widow's annuity after the death of her husband is 50% of the annuity he was receiving or would have received at age 65 but our aim is to pay in every case not less than \$300.00 per year and more if half her husband's annuity is more than \$300.00.

Pastors of smaller churches will be in greater need of the income which this plan provides than those pastors who receive larger incomes. The small salaried pastor cannot lay by anything against the day of disability or old age. The small salaried pastor's children are seldom able to care for him when he is old or disabled and his lot is often a hard one. With an income of \$500.00 or more per year he could in some measure care for himself. The small churches can, as a rule, more easily pay the small monthly sum which 8% of their pastors' salary represents than the larger churches can pay the larger sum required of them. In each case it is an amount equal to 8% of the pastor's salary.

The small churches are more nearly free from the constant appeals for money for all sorts of benevolences that come daily to the city churches. These large churches are visited and solicited at all times by the representatives of all sorts of institutions and enterprises in need of funds. The smaller churches have fewer calls of this kind. The very large churches must necessarily spend much more money for paid workers to

care for their large work and more for lights, water, fuel, literature, furniture, etc. So that it is easier in many cases for the smaller church to provide for its pastor the benefits of old age and disability income.

My experience with town and country churches as pastor and in denominational work leads me to say that their members are just as willing to do their duty in this or any other right thing as the members of the large churches. All they need



### As Reasonable as Writing a Will

To write a will, to provide life insurance, to name an executor, even to designate a family lot in hallowed ground, — these are the practical expressions of loving solicitude for those who are nearest and dearest. They carry with them the obligation for the survivors to provide permanent protection for the remains of the departed.

No haunting doubts, no self reproach, no vain questionings torment those who have "laid their dead away," inviolate and inviolable in the protecting sanctuary of a

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to secure their cooperation is information and leadership of the right kind. It will be so in securing the cooperation and participation of the small churches in providing the benefits for their pastors and their families in this plan. When they understand its purpose and see that they are being helped by the denomination to do it, and that a very large addition will be made by the Relief and Annuity Board to the amounts they and their pastors pay and that it will all be used for the benefit of the pastors and their families in their time of need, they will usually favor it.

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—Managing Director,  
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She had done everything wrong. She had disregarded the traffic lights, then stalled in the middle of the street, and, before starting, had taken out her powder-puff and begun dabbing her nose. The irate traffic cop rushed up: "Say, lady, do you know anything at all about the traffic rules?"

And she sweetly replied: "Why, yes; what is it you want to know?"

### SCHOOL FOR DEACONS OF HOLMES COUNTY HELD WITH THE LEXINGTON BAPTIST CHURCH

It has been the delightful privilege of the pastors and deacons of Holmes County to have with them, during this week, Dr. J. T. Henderson, of Knoxville, Tenn., who is secretary of the Brotherhood of the Southern Baptist Convention. Dr. Henderson is a deacon of rare ability, an outstanding speaker and teacher, as well as a man possessed with great spiritual power. For many years he has been engaged in the work of training men for more efficient service in our Master's Kingdom. The school was held each evening. A county-wide mass meeting Sunday afternoon, with two regular services Sunday started the series of studies. The lessons were taken from his own text-book, "Office of Deacon," aided by blackboard outlines. There were fourteen of the eighteen churches of the county represented during the school, and over fifty in attendance at each class hour. Also twenty-eight of this number received their certificates at the close of the school.

The School for Deacons came to a close Thursday evening, when all visiting deacons and others, together with the members of the Lexington Baptist Church assembled at a banquet in the Brotherhood room of the church. All who were present greatly enjoyed the abundant meal which was served by the local W. M. S. Dr. H. L. Martin was master of ceremonies and presided in his own unique way. After various testimonies by deacons and pastors, which were all inspiring, he then presented to the group the visitors. Among these were Dr. Stephens, pastor of the local Methodist Church, and his own mother, Mrs. Martin, of Tenn. The climax of the occasion was Dr. Henderson's last message, which was uplifting and inspiring to all, and the awarding of the certifi-

## In Memoriam

### RESOLUTIONS OF RESPECT TO MANLY M. POTTER

Whereas, It has pleased the Supreme Ruler of the Universe, to remove from our midst, and from all earthly labors to his great reward beyond the skies, our beloved brother, Manly M. Potter.

And whereas, Brother Potter was one of the most active, useful and beloved members of our church and Sunday School, who was always willing and ready to help with his presence, advice and counsel in every way that he possibly could.

And whereas, His every-day life was a living example of an humble, contrite follower of the Lowly Nazarene being a help to all of us, who knew him and observed his daily life.

Therefore, Be it Resolved, First, By the Baptist Church of Decatur and Sunday School, that in the passing of Brother Potter, the church has sustained an almost irreparable loss, which will be hard to fill. Yet we know that our Heavenly Father is too wise to make a mistake and too perfect in goodness and love to do a wrong. Therefore, we humbly submit to His all-wise and merciful providence, and as our Savior said, "Thy will be done, not ours".

Resolved Second, That the Sunday School has lost a leader and Bible class teacher who was always prompt at his post of duty and whose equal as an expositor of the great Bible lessons, Sunday after Sunday for years, is seldom found. Many are the men and women who have been encouraged and inspired by the excellent presentations of the subject each Sunday. We know that our loss is very great, yet we feel that our loss is Heaven's gain, and we feel that the Master will say to our beloved teacher, "Well done, good and faithful servant, thou hast been faithful over a few things and I will make thee ruler over many things. Enter thou into the joys of thy Lord".

Resolved Third, That we extend to the family and loved ones of our deceased brother our deepest and most heartfelt sympathy in this sad hour of bereavement.

Resolved Fourth, That a copy of these resolutions be sent to The Baptist Record at Jackson and to the Newton Record at Newton, to the family of the deceased brother and a copy be spread upon the minutes of the church.

W. W. Coursey, Chairman,  
E. H. Reynolds,  
R. H. Day,  
Howell Thornton,  
G. H. L. Dunagin,  
Committee on Resolutions.

icates.

We are greatly indebted to Dr. H. L. Martin, the Moderator of our association, and his splendid church of Lexington for making possible this great occasion, which has proven a profitable undertaking for all who attended. We believe it will result in the beginning of a new day in our country. Other counties and churches would do well to secure Dr. Henderson.

—Ray M. Dykes.



Continued from page 11

he left have been taken into the church. The ones Dr. Sallee baptized had been waiting for months and had shown themselves to be really saved. We have had good results in the five B. Y. P. U.'s in the boys' school.

This term one B. Y. P. U. was added for the boys who live in the city and cannot attend on Sunday night. I was glad to hear Mrs. Lawton say to someone the other day that she had not seen any work more evangelistic than our work in connection with the schools. I wasn't glad that others were not doing more, but I was glad that she could realize that our educational work is evangelistic. I suspect you have read of air-raids on Chengchow and Kai-feng. This has been my first experience, but the Lord has kept me calm. It has been remarkable that so few have been killed and wounded. We were told to run to the basements when we heard airplanes. The first bomb we heard was at the arsenal. I was teaching my class at the girls' school. We did not hear the plane. Suddenly there was a loud noise. I did not know what had happened until I looked around and found all my pupils gone. They got to the basement in record time. Oh! the excitement. We took seats around a table in the diningroom and tried to continue our lesson, but it was hard. Later we learned that the bomb had killed a number of students at the arsenal school and two cousins of Liu Chen To, one of our teachers, were among the number. That brought it close home. For a while there was great excitement when an airplane was heard. A servant was stationed on the campus to give the alarm when a plane was sighted. Some days the whistle would blow and all would leave class and run to the basement several times during the morning. After a few days the fright wore off and instead of running to the basement many would run to the yard to see the plane. Then when they thought the plane was coming this way they would run for cover. The biggest raid was early one morning. I counted over a dozen bombs. We heard them distinctly although they fell in the city. They evidently thought Feng was at one of the official buildings and they were trying to hit the building. That day only one was killed. Several of the bombs did not explode and others fell in open places where there were no people. Feng's men captured twelve of the enemy's planes one day. He surrounded the place where they were kept. For several days we have not been bothered. I believe one plane went over yesterday and dropped one bomb.

It was one continuous struggle to hold our buildings this spring. The Lord certainly did answer prayer time and again. One Sunday morning soldiers of one of the ex-bandit leaders, who are now in the army, came and informed the teachers that they were going to move in a thousand wounded into our school buildings at five that afternoon. Mr. Lawton was preaching at the Double Dragon Chapel in the city. No rickshas were to be hired at that time for all rickshas were being com-

mandeered by the soldiers. Mr. Lawton had walked in, preached, and walked back—six miles. When he returned he was informed of the news. That meant that both schools would have to close and the students who could not get trains home would be left without a place to stay. Mr. Lawton went to the city to see what could be done, and returned without very satisfactory news. Much praying was done. The guards were stationed at the compound gate. Before we were up the next morning other officers were at Mr. Lawton's promising that if we would allow them to store their hospital supplies in our east compound they would protect us from the ones of the day before.

They also promised not to interfere with our schools. This seemed the lesser of the two evils so some of us felt relieved. However, Mr. Lawton kept pointing out that the guards of the day before were still at our gate, and he could not feel easy as long as they were there. About five that afternoon the men of the first group arrived and went through our school buildings pasting up on every door what function that room was to play in the hospital. Mr. Lawton was in the city seeing officials, so Mrs. Lawton and I betook ourselves to the school to let them see someone was on the job. We stood around but there was nothing we could do. The men had their orders to paste the slips on the doors and no one could stop them.

Finally a group of boys and three teachers slipped into the office and had a prayer meeting about it. After dusk Mr. Lawton returned without any favorable news. The men of Sunday would not be cheated out of their good place unless the others would find them another place that night. Otherwise they were going to move the thousand in early Tuesday morning. About forty men came to clean the buildings that night and one official came and offered to move all our school furniture into the Industrial School for us. We found there was only one man in the city they were willing to obey. So that night Miss Hare, Mrs. Tung, Mr. Lawton and Chang Pao Shih went in to see this man. Every one on the compound prayed. It was the last chance to save our schools. At first they made little headway for other schools in the city had also been taken. The man said they had done nothing but see school principals all day. The argument which won him was that the girls' school was here and numbers could not get home. Miss Hare asked how he would like it if they were his daughters. No promise was given that night, but all came home feeling the victory was ours. At six the next morning Mrs. Tung woke me by calling up that the Lord was answering prayer. Sure enough there were all the sweepers and others moving out. We did not charge them for their night's lodging! I think the experience has meant

much to our students.

The others occupied the east compound. It was a busy time moving all the families and furniture. We filled up everything in this compound except the old dormitory which is about to fall down. Of course these people had to have a hospital as soon as they got in. It was arranged for them to store their supplies in the dormitory so there would be no sick in our compound, but as time went on they took the old dormitory for the wounded. We did not give permission for this. Mr. Lawton talked hard. Some of the teachers were ready to give up, for they said it would be impossible to continue with the soldiers so near. A fence was put up around the old dormitory, and we are getting along fine. We try to keep them from strolling in our own yards as far as possible.

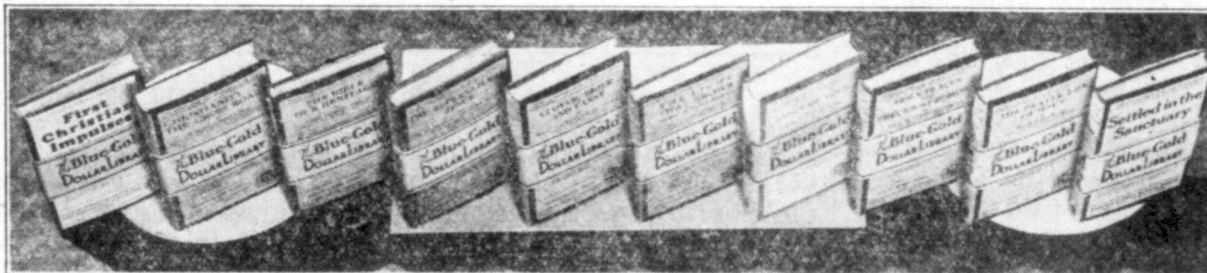
The school boys are organized to help them write letters. This gives them a chance for personal work. The work is really done with the service committees of the B. Y. P. U.'s. It was brought up publicly for the first time at the joint meeting of the unions. Every afternoon at 5:30 the boys hold a service for the soldiers in front of the Industrial School. They are asking different preachers to help. From two to

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three hundred gather and listen eagerly. They enjoyed hearing Mr. Fan today especially. Yesterday it was raining but we were invited to have our meeting in the operating room. Every available inch of space was filled. It was a sight to see them sitting on the floor listening to the Gospel message. We are glad for the boys to feel the responsibility of these meetings and be interested in the salvation of the soldiers.

Day by day we are being kept by the power of God and we know it is because of the prayers of those who love us and of those who have sent us out here as representatives to preach the Gospel to the Chinese.

#### MY SUMMER REVIVALS

The Lord has blessed my summer work in a great way.

My first meeting was at Oak Hill in Prentiss County, beginning the 23rd of July and closing the 31st. Brother Parker of the Ripley Church did the preaching, and did it well. There were no accessions to the church, but seemingly the meeting was worth while.

My next meeting was at Ingram the first week in August, and the Spirit was present at the first service. There were four that gave their hearts to the Lord in the first service. Brother Overton of the Baldwin Church arrived for the evening service and preached throughout the week, and preached with such power that the Lord gave a great increase. There were forty-five added to the church, thirty-eight by baptism and seven by letter.

My next meeting was at Concord in Tippah County (my home church), where the people enjoyed Brother B. L. Crawford being with them and doing the preaching. There were two that accepted the Lord. The church was revived under Brother Crawford's preaching.

The writer went from this meeting to Thrasher to assist Brother Thompson of the Booneville Church. Brother Thompson is doing a great work at Thrasher. He has a grip on the church and the people love him. It was a joy for the writer to be in this splendid community. They have a good school under the care of Rev. Dorris. Bro. Booth led the singing for the meeting. He is great in song. There were nineteen additions.

The fourth week in August I went to Dyer County, Tennessee, to assist Rev. L. M. Bruce in a meeting. We had a great revival. There were thirty-two that gave their hearts to the Lord in this meeting, most of them heads of families.

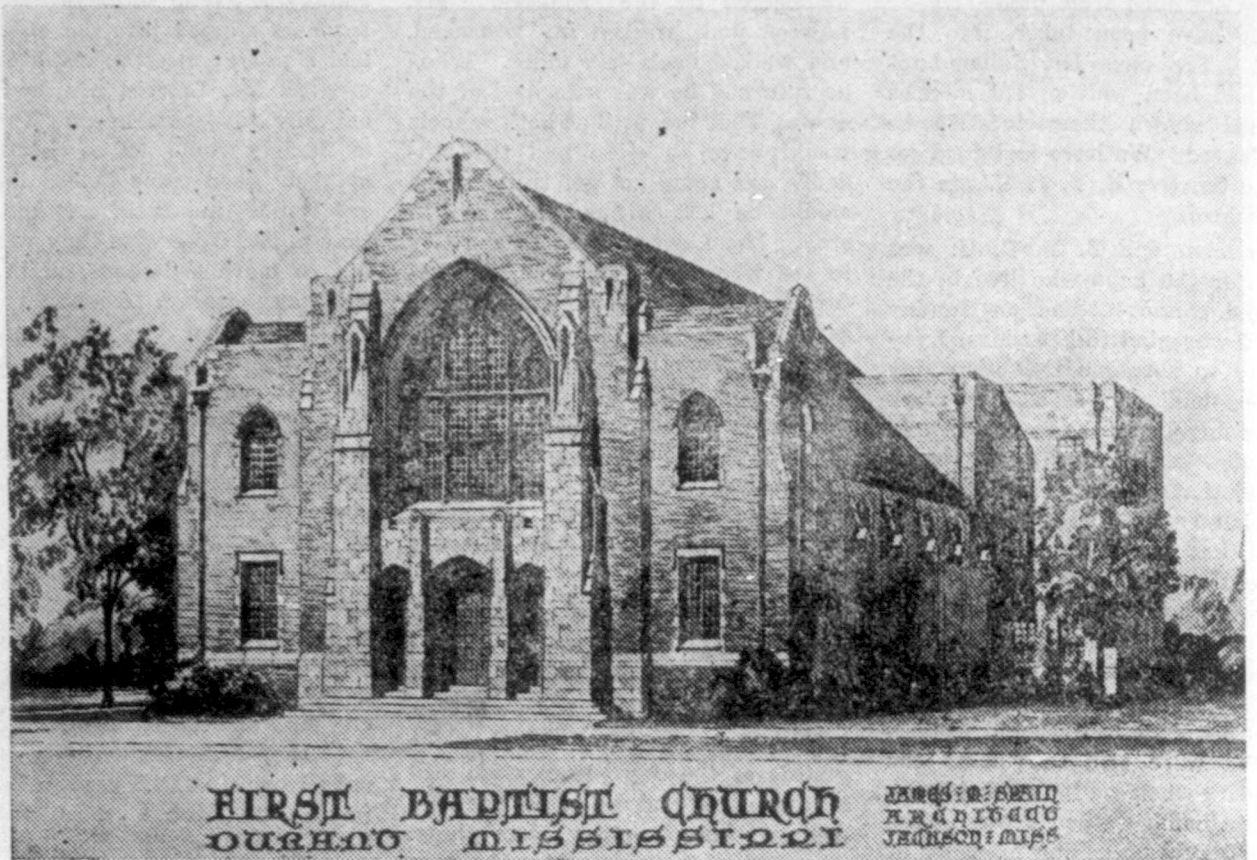
I went from there to Candler, where I was assisted by Brother Guntharp. Bro. Guntharp preached with such power that sixty-six were added to the church, fifty-four by baptism and twelve by letter. There were several from the Hardshells.

In all my meetings I have witnessed one hundred and fifty surrender to the Lord, for which let His name be praised.

—Joseph H. Crawford.

Continued from page 13

Church which he loved, he left Italy and came back to his old home. The great blocks of marble were brought to him, and as the days went by they



This is the architect's cut of the proposed building of the First Baptist Church at Durant. Dr. J. S. Riser is pastor. The cost will probably be about \$40,000.

#### DURANT BAPTIST CHURCH

Above will be found a photograph of the Architect's drawing of our proposed new building, which drawing was adopted recently by a unanimous vote of our people in business session. Our members, as a whole, are working very earnestly to erect this building during next year. Of course, we have some members who are not able to give any money, but the majority of that number are giving of their prayers and moral support; and then we have the usual number who will not give any money.

The progress made thus far has

grown into wonderful statues, thirteen of them, statues of the Christ and His twelve disciples. When they were finished and placed in the Church of the Frauenkirche in Copenhagen, they seemed almost alive and ready to help in the beautiful services which were held there.

From far and near the people came to see them. The stature of the Christ attracted the most attention. Some stood long before it; some seemed to gather great comfort and to go away cheered and helped.

One day there came to the Church a group of people who had been searching Europe for the great and beautiful. Church after Church had been visited; one museum after another had been studied till finally they had come to the little country of Denmark to see the greatest of the Thorwaldsen statues. Down the long aisle they came, stopping often to look at the face of the Christ. How gentle He seemed! How loving His face! How tender His whole attitude! So, as they gazed silently at the stature no one noticed the little old lady who helped to keep the Church clean, standing, also, at the foot of the stature. No one thought that to her the stature meant even more than it did to them. She was only the person who brushed away the dust.

been very gratifying. We are expecting the building to cost about \$40,000.00 and almost \$15,000.00 has been raised already in cash and subscriptions by means of voluntary contributions. Almost \$4,000.00 of the above amount is in cash. It would delight the heart of the Pastor and every member if the building could be paid for with money received from volunteer contributors.

In addition to the Pastor, those taking the lead in the building program are Mr. J. M. Spain, Jackson, Miss., Architect, and the members of the two Committees: Building Committee, W. P. Taylor, Chairman, J. T. Neely, R. E. Irby, T. S. Humphries, and Mrs. S. C. Ray; Finance

Committee, J. E. Ham, Chairman, W. H. Jones, W. R. Hutchinson, Mrs. M. D. Baine, and Mrs. Sarah McFarlane.

We have some very definite objectives that we are trying to emphasize along with our building program: the supremacy of the spiritual side of the work, the contributing of as much to missions and benevolences as was done before the building program was begun, the continued unity of the church, and the making of as little debt as possible.

We want to be remembered in the prayers of all our brothers and sisters in Christ.

—J. S. Riser, Jr., Pastor.

But that little old lady loved the beautiful Christ and she wanted others to know Him as she knew Him. So she watched them as they studied it. Standing close to her was one of the young girls of the party. Touching her dress, the little old lady said, "When you stand there you cannot see how beautiful the Christ is. You must not only look into His face, but you must look into His eyes. And that you can only do from your knees."

So the little old lady and the young girl knelt together on the floor of the dimly-lighted Church. And they saw the wondrous beauty of the living Christ.

How marvelous it is to touch the garments of our boys and girls and say, "When you stand there you cannot see how beautiful the Christ is. You must not only look into His face, but you must look into His eyes. And that you can only do from your knees."

"If there be some weaker one  
Give me strength to lift him on;  
If a blinder soul there be  
Let me guide him nearer to Thee;  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy  
Out of self to love be led,

And to heaven acclimated:  
Until all things sweet and good  
Seem my natural habitude."

Then may there to us each be given, while sin is rampant, error's rife, the grace to life men up toward heaven; God help us live the life!

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